Reflector. Christian

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one blood all nations of men.

Vol. 4.-No. 10-Whole No. 141.

CYRUS P. GROSVENOR, Editor.

CHRISTIAN REFLECTOR

e cause od and at the

nd Hair

tt Skin

tOAD.

Road.

ly on the

to Nor-

W.R.R

\$1 50. with the load, as

f. will be pril 29. hairs.

e Rooms,

g a variety rt of Side-n, Dining-lams's pa-kinds, and

d examine MERIC

COOV

d.

erials and ards Row, ly known all, where ds and the

favorable

R, LAND.

TER, just & co.

of FAM-

d prices, reets, presser.

e, corner of

IS PUBLISHED WEEKLY IN

TAll Communications, Postage Paid, will be attended to Address Worcester, Mass.

Dea. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

Missions.

From the Baptist Missionary Magazine for March. Karens. JOURNAL OF MR. INGALLS.

Our previous accounts from Mr. Ingalls, and from the station at Mergui, were to Sept. 9, 1839. The natives had just completed a commodious chapel for worship, and the missiona-ries,—Messrs. Ingalls and Brayton, and their mer but the station during the rainy season. Still, famish for the word of life.

Mr. I. says, "Our brightest prospects are among the Karens; the Burmans of this province glory

—Bantism, and a church constituted at Te-

with divine power to their hearts!

with divine power to their hearts!

29. An unusual number of Burmans at worship to-day,—some of whom give us reason to hope that their hearts are affected with the truth of the gospel. In the evening two Karens, one a chief, came in, neither of whom is a believer. This chief has been a notorious drunkard.—When my eye first fell upon him I saw, by his countenance, that a great change had taken place in his feelings—he was now as harmless as a lamb; the large tear rolled down his cheek as he told me that he had given up his arrack and wearied with finited speaking, and the body reasy to faint, the soul rises in strong desires that blessings may descend upon the Burmans and Kalendar With a Karen at each end with a setting pole, we commenced the descent of this rapid stream.

small villages; gave away some testaments and tracts. Some listened with apparent interest, while others opposed with much hardness of

earth, the reward of their hard fators. Our reception was most cordial. Met with them in the evening, and reached from Psalms 65: 11.

30. Having commended this church to Him.

amination of candidates for baptism. Ten came raft.

forward and requested the ordinance; -a num-

that winds along in front of the zayat, and fed these willing converts in the footsteps of the Savior. They were "buried with Him by baptism into death," and "like as Christ was raised well, having accomplished a tour in eleven days, well, having accomplished a month had we gone from the dead," so we trust they will "walk in newness of life." In the evening we commemorated the love—the dying love of Christ; about

Jan. 10. Through the past month Mrs. Ingalls has been confined to her bed by a fever, and some part of the time apparently near the grave. But God has been merciful, and spared her. She is now so far recovered that I am making preparation for a short tour to the jundless in record to the custom of our American churches in the case of the custom of our American churches in record to Association proposed.

bread to this little band;—this was a memorable day for Mazau. Never before, since the ascension of our Lord, was the ordinance of baptism administered in this region of the combined to the tism administered in this region, or the emblems of a crucified Savior exhibited. To me and the little church, the season was joyful, solemn, and

holy-God was there. Among the baptized was the wife and son of the head man. This chief Worcester, Ms. and in New York City, nearly two years he has stood alone and preached to his drunken relatives. The aspect of this was baptized last year by br. Kincaid. For

Worcester, Ms. and in New 1 title 1015.

By a Board of Managers, constating of seren Ministers and eight Luymen, of the Baptist Denomination; at Two Dollars eight Luymen, of the Baptist Denomination; at Two Dollars village is changed. God has done great things a syar, papable alreany in advance. Individuals or comparies, paying for eight expenses, paying for eleven copies, shall the property of them, and to his name be all the glory!

17. Yesterday I left Mergui with Mrs. In galls for Kabin, her health being so far restored as to warrant her undertaking the journey, and early and 2024 gratis. Ministers who will procure five subscribe and pay \$10 shall have a sixth copy gratis.

The paper will be sent to subscribers by MAIL, unless the pulled out to subscribers by MAIL, unless the paper will be sent to subscribers by MAIL, unless the paper will be sent to subscribers by MAIL, unless the paper will be sent to subscribers by MAIL, unless the payer will be aberwise oracred.

A few accertisements of a general character will be approach came down and pulled our boat up to their village. This act of Christian affection, and the character will be attended to Address Worcester, Mass.

younger members have been drinking toddy—a drink procured from a certain tree, and sold by the Burmans. It resembles, I am informed, cider; and if taken in large quantities, produces intoxication. Members of our churches are not allowed to partake of this deceptive beverage.— Those who had been seduced by the Burmans came forward, and on their making a full confession were forgiven. The natives are now building Mrs. Ingalls a house. They do it of their own accord. I mention the fact to show the liberality of these native Christians. They wires,—were laboring in hope, and with encour-wires,—were laboring in hope, and with encour-aging success, in preaching and in conducting their Burman and Karen schools, which are kept tian manifest the same liberality, no land would

Mr. I. says, the Burmans of this province glory in rejecting the gospel. God is pointing out the Karens as the people whose day of salvation has come; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishings, while to most of the Burmans it is foolishings. We go by land over the mountains—the route taken by br. Kincaid. After a toilsome march through juugles and over mountains—the route taken by br. Kincaid. Mergui, Sept. 24, 1839. To-day, in presence of a large assembly I baptized six Karens—
These individuals were from the boarding school.
The solemn ordinance was witnessed, and remarks listened to, with more than common intermal. Other the truth heard might be sent home. O that the truth heard might be sent home the wild beasts, we laid ourselves down to rest. The Karens, more thoughtful of a breakfast the

a lamb; the large tear rolled down his cheek as the told me that he had given up his arranck and was now praying to the blessed God for mercy. Praise be to God for showing compassion to this poor man. This has been a good day; though the told man and one on each side for a railing; upon these there are no man and one on each side for a railing; upon these there are no man and one on each side for a railing; upon these there are no man and one on each side for a railing; upon these there are no man and one on each side for a railing; upon these there are no man and one on each side for a railing; upon these there are no man and one on each side for a railing; upon the side of the si aried with much speaking, and the body ready on these they placed some split ones for our

rens surrounding me.

Oct. 7. This morning had an attack of bleedWe soon found that rapids and rocks were abuning at the lungs, produced by too much speaking. I have been wont to consider my lungs as almost invulnerable, but now feel how frail I am. The discharge of blood not being great, I am not apprehensive of immediate danger, still I fear an all my care, I found myself in the water. After apprehensive of immediate danger, still I fear an interruption to my public labors. The hemorrhage continued till November 6, with little intermission, when, through the blessing of God, it Kincaid baptized four at this place, who had removed to other villages. We found three conwas wholly removed.

Nov. 9. Left Mergui in company with br.
Brayton for Palau, a large Burman village about half way to Tavoy. Preached at a number of small villages, gave, away come lest months. Ten

good evidence of saving faith, and were received. We now repaired to the banks of the Tenampanied by br. and sister Brayton, and on the 20th reached Kabin, the loved village where the witness such scenes,—when they joyfully put on principal Karen church in this region is located.

Found the brethren in peace, rejoicing in an abundant harvest of rice and the fruits of the earth, the reward of their hard labors. Our re-

Repeated baptisms—Sickness of Mrs. I.—Visit who alone can build it up and sustain it, we bade to Mazau—to Kabin. 24. This evening had a meeting for the ex-

Feb. 2. Reached Ya-boo, where there are ber more, considered too young by their parents, two converts, and where we stationed an assis-were very anxious to apply. The evening was tant last rains. On my visit last year, there were happily spent in listening to their relation of many hopeful inquirers here, but we now found God's love and mercy to their souls. I rejoiced all cheerless and gloomy—many who appeared to witness the clearness of their views of the way of redemption through Christ. He was their only refuge, and since fleeing to him they had their friends went last year to Mata and died of reat peace.

Cholera." I fear a more prominent reason is, the unholy walk of the two Christians, who apthe examination of the caudidates. About five pear to have but little religion. We found not o'clock, as the sun was declining in the west, we much to encourage us at this place; the head assembled upon the banks of the beautiful stream that winds along in front of the zayat, and led about doing all he can to stop the work of God

Jan. 10. Through the past month Mrs. In-

churches in regard to Associations. They man 11. Reached Mazau; found the brethren ifested great interest in the subject, and with 11. Reached Mazau; found the brethren steadfast in the faith, and a number of inquirers. After evening service, four requested baptism.

12. This morning we met and organized a church of six members—then proceeded to examine the candidates. All gave evidence of faith and repentance, and were baptized and added to the church. In the evening broke the little band, which were a someors—not succeed—the measure has taken well with

WEDNESDAY, MARCH 10, 1841.

A Karen Baptist Association constituted-An

have arrived to attend the meeting. Men, wo-men and children, have travelled over bad roads,

says:

I am now engaged in building a zayat for preaching on the main street, but get along very slowly, as most of the people are off to the coal fields. The Hon. Co.'s steamer came in yesterday with men and tools to work the mine. fields. The Hon. Co.'s steamer came in yesterday with men and tools to work the mines, bringing information that immense quantities of serves such a title. His service is a delight, and coal would be required for the armament pro- if the church could enter into the spirit which actu-

From the N. Y. Bapt. Register. Hamilton, Lit. & Theo. }

Acgister, or subserve are at your disposal.

Yours affectionately,

NATHANIEL KENDRICK.

church-a privilege they had not enjoyed for two If it is practicable, I shall send some assistant next

church—a privilege they had not enjoyed for two years. Above twenty were present at the communion. Two candidates were also received for baptism. This church has not the prospect of large additions, as there are but few Karens in the vicinity. Having spent the amount of time deemed expedient at Thing-boung, returned to Kabin on the 13th.

21. Yesterday visited a village where a Burman has set himself up as a great teacher, and has collected six or seven families of Karens, with a few Burmans, who pay the most strict attention to his requirements. We found a large zayat in which they assembled for deeds of darkness—it was unlike any thing of the kind I have seen in the country—the outside was painted in a most singular manner, and the inside filled with various objects calculated to deceive the poor creatures whom he has deluded. I found him fully prepared to oppose the gospel. His wife also set upon me with a flood of words that I could neither understand fully nor attempt to answer. She was afraid that her husband would lose his standing or not be able to maintain his argument. I left this village with a heavy heart; these souls have fallen into crafty hands, and the seen in the country—the outside was painted in a most singular manner, and the inside filled with various objects calculated to deceive the poor creatures whom he has deluded. I found him fully prepared to oppose the gospel. His wife also set upon me with a flood of words that I could neither understand fully nor attempt to answer. She was afraid that her husband would to see his standing or not be able to maintain his argument. I left this village with a heavy heart; these souls have fallen into crafty hands, and the mission cause, and how while this Burman lives, there is little hope of their attending to the gospel. The location of their attending to the gospe

"Nigbon."
Is there any God there?

27. The Christians from four distant villages arrived to attend the meeting. Men wo.

complete annihilation of soul and body."

Why desire so fearful a destruction?

"To escape misery."

The fact is, they know of no exemption from

men and children, have travelled over bad roads, some two days' journey. Among the number were some whose grey hairs intimated that this would be the last general meeting they would attend in this world. At our evening worship, found our zayat full.

23 Met at sunrise for prayer. At nine met again, when letters were read from the churches giving a short account of the state of religion, the number added, and their future prospects. The church at Mazau reported twenty inquirers. This exercise being new, possessed much interest. My own heart was deeply affected, not so much from what was passing before me, as from recollecting seasons of this kind enjoyed in my dear native land. Met again in the afternoon for prayer, and in the evening for preaching. Moral suasion is powerless; grace omnipotent grace can alone subdue them to the gospel. There is much enthusiasm thrown around the subject of missions, which vanishes at once when we come the Holy Spirit was most evident—tears were in contact with the heathen. But I must not en-Romans 9: 1. In this meeting the presence of the Holy Spirit was most evident—tears were flowing; one chief said that "his mother and two brothers were still unconverted, and requested prayers for them,"—others with much feeling requested prayers for their friends. I have never in this country witnessed so much tenderness of feeling. In the afternoon, met to hear the experience of a number of candidates who had requested baptism; among the number, the head man of Tewah, who was not at home when we visited that village; his son, a bright lad of twelve or fourteen, was also among the number.

March 1. Sabbath. Six arose in our morning meeting and requested the prayers of the people of God. At 12, we repaired to the river side, when eight including one Burman were baptized. The assembly that lined the banks being mostly Christians, manifested by their barby we commemorated the dying love of Christ; over one hundred were present.

2. Early this morning we all met and prayed, and gave the parting hand. The brethren voted to hold another meeting at the same place, next year.

Having now completed my labors in the jungle, I left for Mergui. Mrs. Ingalls has spent the season at this village (Kabin,) and had school of ten or fifteen girls. She has also had female prayer meetings with the sisters of the church. This village is likely to be permanent and bas the prospect of a rapid enlargement. The natives have planted many fruit trees, and procured buffaloes. The church numbers be tween seventy and eighty.

In a letter dated March 6, Mr. I. states that the church in M. had been under the painful necessity of excluding one many the heart of the world, and is calculated to the state of the state of the world, and is calculated to the church in M. had been under the painful necessity of excluding one many fruit trees, and the state of the world, and is calculated to the church in M. had been under the painful necessity of excluding one many that he the church in M. had been under the painful necessity of excluding one many

procured buffaloes. The church numbers between seventy and eighty.

In a letter dated March 6, Mr. I. states that the church in M. had been under the painful necessity of excluding one man—"He had been employed as an assistant, and promised fair, but in an evil hour he was tempted to gamble. To cut him off was painful, but the cause demanded it." Under date of March 17, he further

coal would be required for the armament proceeding against China. Every man gets employment and ready money, so that it is with difficulty that we can procure a few hands to do our work. We are also making arrangements for our schools the coming rains.

The present season we have been afflicted with sickness, but through the tender mercies of God we now enjoy good health. Mrs. Ingalls has better health now than she has had before since coming to this country; we have our trials as well as consolations. From the Board under whose patronage we labor, and from the churches by whose liberality we are sustained, we ask, for ourselves and the heathen among whom we labor,—fervent prayer.

Erom the N. Y. Bapt. Register.

From the Missionary Herald. Recent Intelligence

CONSTANTINOPLE. -On the 28th September, Mr. EDITOR—If you think any, or all of the following extracts, of a letter from Br. Lovell Inchestally, and the Mr. Dwight, writing of the shyness of the Armenians, in consequence of the tyranny of their excessible, will be interesting to the readers of the Register, or subserve the cause of missions, they cution during the last two or three years, re-

marks—
There is, however, a perceptible change going Yours affectionately,
NATHANIEL KENDRICK.

DEAR SIR—My great object in writing, is to give you what information I can, upon the state of revolution, and prospects of this station. When Mr. Malcom was here, he put the population at 10,000, it now amounts to nearly 20,000, that is, in the province of Mergui. This province on the east is bounded by Siam, in which are a large number of Karens, speaking the same language with the Karens, of the provinces, so that the number to whom the gospel is accessible from this part, is very large.

There is, however, a perceptible change going forward in this respect. We receive more calls, and many who, a few months ago, would not have any thing to dwith us, now accost us in the streets and public-y invite us to sit with them in their shops or other places of public resort. Still they will not come to as for formal religious services. During the last year I have had a public service in Armenian twice every week. It is an expository exercise, with prayer, all in the Armenian lan-

guage. I have tried to induce the Armenians to attend, hoping that it would by and by become a regular preaching service in every sense of But my efforts have hitherto been all in vain. From ten to twelve individuals, in all,

and he will also contribute from ten to intended dollars monthly towards the support of one of our pious priests, who is about leaving the regular duties of the priesthood, and to come into our employ as a sort of city missionary. He is

He has here a large establishment which it is intended to make a self-supporting institution.—
They cultivate the mulberry, feed silk-worms, etc. etc. There are now in the school forty-eight girls and forty six boys. The establishment is young but promises well, and I hope will prove, what I have long desired to see ascertained, that self supporting schools can be formed among the Hindoos. If this cannot be done, how are the youth of the country to be generally educated? Mr. Groves has some neculiar views. I over that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that was now keeping him out of helf; love that even now offered to pardon and save him.

"No, no," said he, "I have sinned too much for that. There can be no pardon for so vile a wretch as I." And sinking under this despairing thought, he gave utterance to his grief in sobs and tears.

It was an awful moment. I loved him as my own soul; and his arm clung around my neck, how are the youth of the country to be generally self-with a supplied to see a scenario and the provided that the pardon of the country to he gardon and save him.

"No, no," said he, "I have sinhed to much that even now offered to pardon and save him.

"No, no," said he, "I have sinhed to much that even now offered to pardon for so vile a wretch as I." I have sinhed to much that even now offered to pardon for so will have sinhed to him.

"No, no," said he, "I h

Singapore.—Rev. G. W. Wood and the was able to one cried.

Philadelphia 29th January, in the ship Monte-tress from which he cried.

Thus far I had said nothing to him of the Sa-

The health of Mrs. Travelli having become

Religious.

From the New York Observer.

A Sinner led to the Savior.

the term. But my efforts have hitherto been all in vain. From ten to twelve individuals, in all, have attended it, though in no instance has that number been present at one time. So great is the fear of those whose do attend, that if a stranger is likely to be present they will not come. They are afraid of one another, and afraid even of their own shadows. It we tell them it ought not to be so, they will say, "It you will protect us from the fury of our patriarch, we will not fear." I cannot communicate to you how deeply I am tried in regard to this thing. It I know any method by which the people could be induced to come to such a service as the one in question, I would surely adopt it. But if in spite of all our efforts they are afraid to come to us, what can we do? I feel, for one, that we must wait, hoping for a change of circumstances; and in the mean time be active in trying to do the people good in every way in our power. If they will not come to us, we must go to them. Many will not receive us, but others will; and we must enter every open door before we can reasonably expect God will open for us those that are closed.

Two months later, November 26th, Mr. Dwigh writes respecting the continued change of feeting that is observable among the Armenians taxobox are good. Indeed there is not a doubt that we shall be obliged to send a great number of scholars are good. Indeed there is not a doubt that we shall be obliged to send a great number of splicanns away for want of funds to support them. Will not the christian community at home give us more ample means? An English merchant here is going to support one scholars, and the will also contribute from ten to indeed the work in up-plicants are good. Indeed there is not a doubt that we shall be obliged to send a great number of opplicants away for want of funds to support them. Will not the christian community at home give us more ample means? An English merchant here is going to support one scholar, and he prove the most of the prevention of the provention of

our employ as a sort of city missionary. He is a most valuable man, and we must be permitted by and by to support him entirely, if necessary, as a permanent assissant to this mission. Hohannes is also doing good, and he is also at present supported by us.

Madras.—October 10th, 1840, Mr. Winslow was at Chittoor, on his way Bangalore, where he was expecting to spend a few months with the hope of restoring the health of Mrs. Winslow and one of his children. Bangalore is about 200 miles west of Madras in an elevated and healthful portion of the country. The congregation at Royapoorum had been very good for some months previous to his leaving Madras, and there were some candidates for admission to the church. Doct. Scudder has just returned from a tour of six weeks for the distribution of books and tracts. One or two additional missionaries were greatly needed at Madras, as the labors necessarily connected with the operations there were becoming too great for the small number of laborers.

The health of Mrs. Muzzy of the Madura.

there were becoming too great for the small number of laborers.

The health of Mrs. Muzzy of the Madura mission was so much impaired that she with her husband had gone to the Nielgherries. The health of Mr. and Mrs. Tracy of the Singapore mission, who had been some time at the Nielgherries was understood to be improving.

While at Chittoor, Mr. Winslow and his family enjoyed the hospitality of Mr. Groves, an English gentleman, who some years since undertook an independent mission at Bagdad on the river Tigris. He is now engaged in a similar undertaking at Chittoor, seventy or eighty miles west of Madras. Of his mission Mr. Winslow remarks—

He has here a large establishment which it is intended to make a self-supporting institution.—

He has here a large establishment which it is intended to make a self-supporting institution.—

He has here a large establishment which it is intended to make a self-supporting institution.—

among the Hindoos. If this cannot be done, how are the youth of the country to be generally own soul; and his arm clung around my neck, as if I were holding him out of the pit. He educated? Mr. Groves has some peculiar views, but is an excellent man and an ardent philanthropist.

SINGAPORE.—Rev. G. W. Wood arrived at Philadelphia 29th January, in the ship Monte-

The health of Mrs. Travelli having become much impaired, it was the opinion of the brether of the mission and of the physician consulted that a voyage was the only means of restoring her to health and usefulness; and she accordingly embarked in October and proceeded to St. Helena and thence to New York, where she arrived early in February.

Siam.—Letters have been received from the missionaries bearing date as late as August 24th. The hot season, owing to great rains and the overflowing of the low grounds, had been unusually sickly, and most of the mission families had suffered more or less, but the health of most of them was improving. Mrs. Benham had been bereaved of her infant child. The king and all the officers of government, though probably acquainted with the nature of the labors in which the missionaries were engaged, continued to be friendly.

Southeastern Aprica.—On the 24th of September Mr. Grout writes from Umlazi, near Port Natal, that some events had occurred which threatened to cause strife between the Dutch settlers and Umpandi, the present chief of the Zulus, and this had prevented Mr. C.'s removal to Umpandi's town, as he had intended, and as the chief had requested. He hoped, however, that without great delay, the way might be opened for his removal. Mr. Lindley was still laboring among the Boers, who furnished means nearly adequate for supporting himself and family.

Brother Rufus F. Buel, late graduate of the Aberother Rufus F. Buel, late graduate of the the services of the full beautiful to the full beautiful the full beautiful the full beautiful the solution of the full beautiful to the full beautiful the full beautiful the full beautiful the full beautiful to the full beautiful to the full beautiful the full beautiful the full beautiful to the full beautiful the full beautiful to the full beau vior as waiting to be gracious. I had set before

among the Boers, who furnished means nearly adequate for supporting himself and family.

Brother Rufus F. Buel, late graduate of the Andover Theological Seminary, was ordained to the work of the Gospel Ministry, at Hamilton, N. Y., Jan. 23. Brother Buel expects soon to leave this country on a mission to Greece.

The solemuity of eternity appeared to rest on his soul as he poured out his heart in prayer, and willing to save. We went in silence in the fulness of souls that knew no words to express the emotions of that hour. With perfect calmness, this country on a mission to Greece.

tament; and will never forget the two hours that we spent on our knees in the summer of 1831. A VILLAGE PASTOR.

Facts for Sunday Travellers.

A correspondent furnishes the following facts and vouches for their entire correctness. They are worthy of being considered by those who, on slight grounds, will personale themselves that it is proper to tearly on the Sabbuth.

to travel on the Sabbath.

In the autumn of 1836, a minister of the gospel In the autumn of 1836, a minister of the gospel from one of the New England States, started on a journey to Michigan, taking the usual route through the western canal, lakes, &c. At Utica he took passage on board a packet for Buffalo. He had as fellow passengers, beside others, some ten or twelve pious, and probably at home, Sabbath keeping individuals, from Connecticut and Massachusetts. As the Sabbath approached, the party were drawing Rochester. The question very naturally nong them, who are going to stop till Mouday-various feelings were expressed. One re-marked that he did not allow himself to travel on the Sabbath, but his business was very urgent.— Another said he always intended to stop on the Sabbath when travelling—but he had engaged to he at such a place by such a time, and he could not if he stopped. A third had left his family peculiarly situated, and must be at home by such a time, he did not see how he could stop. The most of the party, however, were in susacuse, whether to proceed, or obey the command of God and stop vill Monday. Matters remained in this stite, till at length the time arrived which was to test the question. The boat arrived at Rochester about 8 in the evening. The stop was short and the decision must be quickly made, as the boat was unmoored and ready to depart; the above name ed interster and one young man from Connecticut, were the only individuals that left her. The oth-ers found or thought they found their business so pressing that they could not stoptill the Sabbath vas ended. They accordingly took their departure expecting, no doubt, that they would gain a day by proved "divis not in man that walketh to direct his emigrants from Connecticut, New York, and steps." On Monday morning the two individuals New Jersey, and was organized by Dr. Stephen who had kept the Sabbath at Rochester, took another packet and started on their journey expecting that their companions whom they had left on Saturday evening were one day in advance, and that they should not see them again. On Monday evening they arrived at Buffalo, and on Tuesday mornning they arrived at Bullato, and on Tuesday morning took a steamer for Detroit. When they arrived at Dunairk, they found one of the large steamboats of the lake nearly immerced in the water.—She had left Buffalo on Monday—soon after a leakage was discovered and every effort to stop it proved unsuccessful. The unruly waters began to find their way through the crevices and take possession of the cabin. In this situation she arrived in Fundance of the cabin. In this situation she arrived in Dunkirk harbor while the lives of those who were or Birk harbor white the lives of those who were on-board were in eminent peril. Here she soon sank in shallow water leaving her deck and apper rig-ging only visible above the surface. This vessel-bore the pious Sabbath breakers who had left Roch-ester on Saturday evening. Providence had inter-fered and arrested them in their progress. They travelled on the Sabbath, but they were forced to keen Monday. On Tuesday morning the minister. keep Monday. On Tuesday morning the minister and the young man, who had stopped to keep the Sabbath overtook them. They again embarked, and from Dunkirk the party proceeded up the luke

() in

15.43

104

in the same boat.
This same minister having accomplished his business in Michigan, started on his return home. On the second day he fell in company with two Bap-tist brethren, likewise ministers of the Gospel, with whom he had a partial acquaintance. They pursued their journey together for a day or two, as much as their different modes of travelling would permit; at length the Sabbath drew on, accordingly the two Baptist brethren put up at Ann Arbor about the middle of the afternoon on Saturday, intending not to leave till Monday morning. The other minister proceeded a few miles farther, and stopped at n public house, where he likewise intended to spend But here he found every thing ungenial to his purpose. The western country, especially Michigan, at this time was alive and especially Michigan, at this sime was alive with men of all characters who were eager to make with men of all characters who were eager to make money. Every public house was filled to overaflowing, and the Sabbath was like any other day of the week. Here this minister of the Gospel was thrown into circumstances of temptation. He had left his family at shome in deep distress, and shis long absence rendered him auxilous to press only ward. He forgot the saduracy lesson he had received two or three weeks before on the subject of keeping the Sabbath. He left the tavern in the morning and pursued his course. After a hard "Sabbath day's journey" he arrived at Detroit in the evening, thoroughly drenched with rain, and what was still heavier to be borne, conversed with rain, and what was still heavier to be borne, conversed with rain, and what was still heavier to be borne, conversed with what was still beavier to be borne, oppressed with menced in this place on the last Saturday in Jana guilty conscience which all day long had been ill uary, lasting one week. At the close, nine constease. But here, again, the Lord interfered to show that nothing is gained by breaking the Sabbath. This minister made arrangements to pursue his journey through the lake on Monday, but no suitable boat could be found that Jef. Detroit on that day. Thus, as in the other case, this munister who had travelled on the Sabbath, was compelled to stop on Monday. On Monday evening the Baptist breithren who had kept the Sabbath at Ann Arbor, arrived. On Tuesday morning the three ministers at large all bricken up. bath. This minister made arrangements to pursue his journey through the lake on Monday, but no suitable boat could be found that left. Detroit on that day. Thus, as in the other case, this minister who On Tuesday morning the three ministers were found on board the same boat pursuing their course down the lake together. Here they conversed upon these striking and interesting facts, and had occasion to praise God who had so clearly shown that it is even for the temporal interest of men to keep the Sabbath.

In the autumn of 1837, this same minister of the has gospel removed with his family to the state of Michigan. At the commencement of his journey which was by land, he resolved that the Sabbath under no ciscumstances should be encroached upon during this progress. His course lay through Canada from Lewistown to Betroit. At this time this thoroghfare through, "the Queen's dominions" was full of emigrants, all "wending their way to their different locations in the far west"-all were intent to make what progress they could on their long and toilsome journey. For two or three days at the close of the week, this minister had for fellow travbood of each other for nearly an hundred miles.—
When the Sabbath arrived the minister and his family stopped at a private house, and during the deathy turning to the Lord, and an awakening is day attended meeting with the Methodists. The apparently taking place in the house of the families were is such as the method of the such as the such day attended meeting with the Methodists. The other families were in such a burry to see the end of their journey, that they could not afford the time to stop. On Monday morning the uninster started with his horses, his family and himself greatly recruited by the rest of the Sabbath. His fellow travellers were now "a Sabbath day's journey shead, which could not be less than 20 to 25 miles, and he expected to see them no more. On Thursday of the same week, however, he overtook them trudging along "with slow and solemn step." On equiviring how they got along, they complathed that they were weared out, the travelling was bad, and their horses were so tuckered out that they feared they would never stand the journey through. The mainister whipped up, drove by them, and when another day of rest returned, these Sabbath travelling families were probably half a day'advive in the reary, wondering why their progress was so slow.

Note:

The Lord hath done great things of the dotter.

The Lord hath done great things of the church, apparently Laking place in the hearts of the members of the church.

Rev. E. D. Fendall, paster of the Baptist Church, Cedarville, N. J., thus writes to the Editors of the Record, concerning the cause of religion in the Record, concerning the cause of religion in the was owned of God, in the reviving of the church, was owned of God, in the reviving of the church, was owned of God, in the reviving of the church, and the conversion of sinners. Upwards of twenty persons presented themselves for prayer, eighteen of whom, give evidence of being born again. I ave baptized tweive, and others are expected at our next monthly meeting—of the number baptized, several more are deeply concerned about their conversal more are deeply concerned about their or us, whereof we are glad." ling families were proposed; hear progress was so slow. rear, wondering why their progress was so slow. N. Y. Obs.

Religious Intelligence. Religious Persecution.

A letter from a gentleman in Hamburg, published

molestation, the Baptists have been annoyed and harassed most unmercifully. Count Blucher is the president of this town. There are two members of the Baptist church there, a man and his wife, who When the chief pastor for the father, and demanded that it should be sprin kled. On his refusing, the civil authorities were informed of it, and he was summoned before the president, who treated this brother in a most ruffian president, who treated this brother in a most ruffianlike and disgusting manner, telling him he might
go to the devil; and if he continued to refuse to
have his child sprinkled, he should be banished.

"Another case of opposition and persecution occurred about a fornight ago under the same government; the authorities refusing to marry two individuals because they were Baptists. A sister, living with an English family at Altona, was engaged
in marriage to a member of the church at Hamburgh. It is customary to celebrate the marriage
in the parish where the bride resides. The bridegroom had all the papers and documents required groom had all the papers and documents required for such occasions, and proceeded to Altona to obtain permission from the president to have the ceremony performed. But when it was discovered that both the parties were Baptists, this brother was laughed at, the application was rejected, and in other ways he was treated with indignity. He is now under the necessity of waiting several to make the attempt in Hamburgh, where hitherto o obstacle has been found in such matters. The only reason assigned was 'They are Baptists-and an unacknowledged sect-and they could not be

The First Baptist Church in Ohio -A corespondent of the Cross and Journal, says, that he first Baptist church in Ohio, or in the North Western Territory, was constituted in the year 1790, a short distance below the mouth of Little Miami, on the Ohio river, and six miles above Cincinnati. This church was then called "Columbia church," but is now known by the name of " Duck Creek Church." It was composed of Kentucky. John Smith and Daniel Clark were the first settled ministers of the North Western Territory. Elder Smith was the first pastor of the Columbia church. This church was for a while connected with the Elkhorn Association in Kentucky .- Banner and Pioneer.

Loborers for the Nineyard .- In the Hamilton Intitution there are now two hundred and thirteen young men who are preparing for the duties of the

Rev. Nean Hoopen, late of Woburn, Ms. has eceived and accepted the unanimous invitation of he First Baptist Church and society in Exeter, N.

Ordination .- Brother W. T. Brantly, Jr. was ordained pastor of the Baptist church in Augusta, Ga., December 27th, his father, Dr. W. T. Brantly, of Charleston, S. C., aided in the services.

Ordained, in Billerica, 18th ult. Mr. Ordinatio GEORGE W. RANDALL, to the pastoral care of the Baptist Church and congregation in that town.— Sermon by Rev. Mr. Porter, of Lowell.

Revivals.

Brother FRANCIS LYFORD Writes us, dated Halowell, Me. Feb. 17, 1841,—
"The Lord is doing a great work in some towns round us. West Gardner is enjoying a powerful around us. West Gardner is enjoying a printerevival. We also have quite an interesting time in this place. Some souls have been converted, as we trust; and more are inquiring the way. May the Lord carry on the work to the glory of his name."—Morning Star.

WATERBURY, Vt.-There is quite an awakening

Fayetteville, N. Y .- The Luminary of Feb. 18 are all broken up.

A brother writing from Lawrence county inform A brother witing from Dawrence county in Symmes' us that there has been quite a revival in Symmes' Creek Church, in that county. About 20 have joined them in three months past. Brother James Kellay preaches to them. Brother James Mitchel has removed to Virginia, and brother Felix Ellison has removed to Virginia, and brother Felix Ellison has removed from Wheelersburg to Gallia county. Cross and Journal.

We understand that brother Parr baptized fifteen last Sabbuth, at Zanesville, and brother the Sabbath preceding. - Ibid.

The Baptist Churches in Brooklyn, and the sixenth Church, the Olive st. Church, and the Chi in Gold st. N. Yerk, are said to be in a pleasing state of revival.

York and Pennsylvania, who kept in the neighbor-bood of each other for nearly an hundred miles.— When the Sabbath arrived the minister and the sabbath arrived the sabbath arrived the sabbath arrived the minister and the sabbath arrived the sabbath arrived

on, several more are deeply concerned about their eternal state. "The Lord hath done great things for us, whereof we are glad."

VERMONT .- In the churches of Burke and Derby, revivals of considerable interest are enjoyed, and many other churches in the state are receiving frequent and large accessions.

eived we learn that a good state of religious feelceived we learn that a good state of religious recining is beginning to prevail, to a greater or less extent in Owasco, Cayuga co., of this state, and its vicinity. More attention than usual is paid to public preaching, professors of religion are aroused to the conscience of the cases of conscience tell them they belong to the class above described. If it should, let me ask such, a few nd conversion have taken place.

The Cincinnati Observer has the following para-

A brother in Crawfordsville, Ia., writes as fol. are you willing to have the scriptures explained, and lows: "There is more than ordinary religious in- obeyed in the sense which you have attached to them? terest in this place at present among almost all —do you wish to have the ministry of the Gospel the different churches. A series of union meetings, between both divisions of the Presbyterian church, the Methodists, and the Missionary Bip. and warning, and let corruption and vice of every tists (as they are here called,) has been conducted kind find refuge in the bosom of the church? If you in the different houses of worship, alternately, every night for three weeks; and the interest still seems to be increasing. O that Christian brethren may be kept humble and prayerful and united. It is premature to speak of results at present."

Revival in Ithica.

ITHICA, Feb. 27, 1841. We are enjoying a gracious revival of the work of the Lord in the church at Ithica. The work eemed to commence on the first Monday in January, at the season of fasting and prayer. Since that time we have had religious worship every evening, with constant manifestations of the Di-

as usual, faithful preaching of the word, connected with affectionate personal appeals at the fire-side and from house to house. In preaching, we have for about two weeks, the services of Br. P. B. Peck, of Owego, and for three weeks past, those of Br. Blain, of Syracuse. The good Lord graciously owned the labors of each, to the awakening and

onversion of many.

In speaking of the work of household visitation the pastor is happy to acknowledge that, in addition to the efficient aid of sundry members of the church, the assistance of Br. Eaton of Elbridge, and Br. Nickerson, of Cazenovia, in that department. Br. Nickerson was with us for a week; Br.

Eaton about five weeks.

Scarcely had the church began to humble them selves before the Lord, and to engage in person al effort from house to house, than it was manifes that the Angel of Jehovah went before us in almos very instance to mark out our path, and to prewhere our way. The most hardened and careiess beened subdued at the warm appeal, or melted at the voice of prayer; and God graciously fulfilled he voice of prayer; and God graciously fulfilled he that goeth forth and weepeth, earing precious seed, shall doubtless come again eigheing, bringing his sheaves with him."

rejoieng, bringing his sheaves with him."

The work is still going on, and we see no reason why it should cease. We have received by baptism already forty-five, and expect to baptize more to-morrow, and every succeeding Sabbath, for a great while to come.

It is worthy of remark, that in the additions fool has given us at this time, we already annuary.

God has given us at this time, we already enumer-ne thirteen men who are heads of families, and in n cases out of the thirteen, the wife came with e husband. There are but two or three instances in which any of the converts are under fifteen years of age; and it is thought there are none above thirty-five. Six Pedobaptists are among the baptized—three Presbyterians, and three Metholists. The whole number of conversions is be-ween eighty and one hundred. to God be all the D. BELLAMY.

N. Y. Baptist Register.

Communications.

For the Christian Reflector. Pro-Slavery double-dealing, and Perversion Scripture.

Whoever has been much conversant among pro essed christians for a few years past, must have oberved a certain class of individuals, who, when in ompany with the friends of the slave, appear very anxious to be thought abolitionists. For this pur ose they are frequently expressing their abhorrence of the sin of slavery, and their anxiety that some way may be devised for its abolition; while at the same time, they are very cautious to avoid committing themselves, by any action on the subject. Could we ee the same persons, in the presence of those who are opposed to the agitation of the subject, we should near them denouncing the measures of abolitionists as fanatical and incendiary, and declaring that they

nave no fellowship, or sympathy with them. This Janus-faced conduct, like any other species of deception, may succeed for a while, so as to deceive even the friends of the slave. But truth is great, and it will eventually prevail. Circumstance will sometimes occur which bring their principles to the test, strip them of their garb of falsehood, and expose them to the contempt of the community which they have labored to deceive. By their fruits ye gather the shall know them. Let the subject of the exclusion of slaveholders from church fellowship, be brought the packet ship Cambridge, with the correspondence for discussion and this class will soon show their up for discussion, and this class will soon show their fruit. It will be seen at once that their love to the slave his evaporated, and all their sympathies are en. listed on the side of the slaveholder. They are consequences from this affir, which was struck with horror at the thought of breaking fellow- before Parliament on the 8th inst., by Lord Stanlet struck with horror at the thought of breaking fellow-ship with their dear southern brethren, and appear to Lord Palmerston whether the government had be more willing to trample under foot the commands of the Savior, and pervert the scriptures of divine truth, than thus to express, in practice, their disaptruth, than thus to express, in practice, their disapprobation of slavery. Although they admit that sladence was received it would be impossible to send troduce the subject of abolition into the church, are that time to state formally what those guilty of a greater, by disturbing the peace of the were.

The Earl of Mountchashell asked similar ques-

And farther, in order to shield them from exclusion they adopt a principle, which, if carried into practice, would destroy every vestige of church discipline, and open wide the door of the church to every one, without regard to character, who might see fit to enter-For instance, they tell us we have no right to judge dates from Alexandria, to Jan. 23, Bombay, to Jan. our slaveholding brethren; and, if this is true, then 1st, Calcutta, to Dec. 16th, Macao, to Nov. 31, and it follows by the same rule, that we cannot judge the horse-thief, the adulterer, or the murderer, but must receive them to our fellowship, whenever they offer themselves. They seem to forget that every tree is known by its fruit, and that where we see the bitter fruit of slaveholding, we may be sure that the tree is corrupt also.

Chusan, to Oct 27th.

The state of affairs in China remain unchanged since the last advices; and gloomy apprehensions as to the final result of the proposed negociations were entertained. Both in China and India the conduct of Admiral Elliot is commented upon in most severe terms. The negotiation with the Emperor of China does not appear to have made any progress nor the appearance of Admiral Elliot is to be proposed. it follows by the same rule, that we cannot judge the Chusan, to Oct 27th.

corrupt also. Again, they tell us, "let him that is without sin, Chinese capital to have, as yet, produced any ast the first stone;" as though our Savior intended result than the dismissal of Commissioner Li

by this, to forbid his disciples to condemn any sin in others, until they were free from all sin in themselves, when at the same time, the scriptures assure them that there is no man that liveth and sinneth not.

Suppose that this was universally acted upon, and what would be the result? Every minister of the gospel (except such as believe themselves perfect) must shut his mouth, and instead of obeying the command of the Lord Jesus, to "preach the gospel to The Admiral was expected to leave for Command the supposed to intercourse with foreigners in Lin.

Admiral Elliot was still at Chusan, which place had been found extremely unhealthy. Out of 3650 British troops landed there, only 2036 were fit for duty, chiefly owing to bad diet and want of fresh meat. The number of deaths is stated at ten per week! mand of the Lord Jesus, to "preach the gospel to every creature," he must confine himself to the task of eradicating the evils from his own heart. Every

In Elbridge, Western N. Y., a work of great in- private christian, instead of warning sinners to flee terest is going forward, converts are increasing, and from the wrath to come, or exhorting his fellow Zion is glad. christians to faithfulness, must labor continually upon The Baptist Advocate says: From letters re- the beam in his own eye, and let sinners go down to eternal death, without a single effort to save them.

questions, and let them answer them to God and their own consciences.

Do you profess to be a follower of the Lord Jesus? cease?-would you silence the voice of admonition and warning, and let corruption and vice of every would do all this, you have only to continue in your present course, and, so far as your influence extends, your end will be attained. But, on the contrary, if you desire the purity of the church, and the advancement of the Redeemer's kingdom in the world, cease to make the word of God a covering for sin; -be willing that the truth may have free course, whatever work of darkness it may bring to light ;-seek the guidance of the Holy Spirit, and submit to his influences, and you will be led into the path of duty, raised above the fear of man which bringeth a snare, rine presence and power.

The means which have been blessed, have been the means which have been blessed, have been then God will be glorified, and the whole human fam-

For the Christian Reflector. Sabbath School Answers.

The following question was proposed to a young class in our Sabbath School.—Why is Christ called a rose?—And the next Sabbath it was answered before the School in the following manner. 1. The rose is very beautiful. Christ was so. In him were seen all the beauties of the Godhead bodily.

" Nature, to make his beauties known,

Must mingle colors not her own," Inference drawn .- Those who have plucked "the ose of Sharon," would better adorn themselves, if they would wear this more in its meekness and auty, and artificial roses less. 2. By another .-The rose is fragrant and perfumes the air for a dis annee around. There came from Christ more than a pleasant fragrance—a saving balm; and those who make Christ their companion, should let his refreshing and saving influence be felt in every place in

which they live in every circle where they on Again, if a rose be placed in a box or trunk short time, its perfume may be missed. a short time, its perfume may be enjoyed for a long time after the rose is taken away. So Christ was laid in a temband thus took away its loathsomeness and "left a long perfume." Inference drawn from this. Christians should not be afraid to die and lie down in that place made so fragrant by "the rose of Sharon and the lily of the valley."

A SABBATH SCHOOL TEACHER

For the Christian Reflector

Rest for the Barbers. "The Sabbath was made for man" and it is adapted to the wants of his nature. All who live in New England know something of its worth. To the religious man it is a happy day both for the rest it brings from labor and the opportunities it affords for worship and sell-cultivation. To the business man it should bring that refreshment which body and mind require after the work of the six other days. But there are some, who desire to use the day for rest and worship, and are required by usage, to make it a day of work. Of these are the Barbers-a useful class, deserving well of their remployers, and willing faithfully to serve them.—
Yet they would like the privilege which others enjoy of disposing of their time on Sunday according to their own views of right. They would willingly labor late on Saturday evening to secure the rest of Sunday free from intrusion. Will not the public the second of the secure the rest of Sunday free from intrusion. of Sunday free from intrusion. Will not the pub-lic approve of their closing their Shops on that day in consideration of their obliging and faithful ser-vices on other days? One of their number in our village now works but six days in the week, and conscientiously refuses to open his shop on Sunday. The others would rejoice in hearing the approval of their employers in the same practice. Shall they not have it?

The way to bring about the change proposed above is very simple and easy. Let the Barbers make up their minds that they will reverence the Lord's day-that they will in no case open their shops on that day-and they will find no difficulty in arranging matters with their customers,

General Intelligence.

Foreign.

SIX DAYS LATER FROM EUROPE. - The steam ship esident arrived at New York on Wednesday. bringing papers to the 10th ult., from which we

ther the following items:The receipt of New York papers in London by gard to the arrest of McLeod, caused much talk and

The Times predicts the most serious national very is a great sin, yet they think that those who in- final instructions, and that he was not prepared at

church, and waking up the slumbering consciences tions of Lord Melbourne in the House of Lords, to of slaveholders, and their apologists; and they are which similar answers were given, stating also more willing to withdraw fellowship from abolition-in their Majesty's Ministers would take those measures which in their estimation would be best calculated to secure the safety of Her Majesty's subjects, and to vindicate the honor of the British na-

OVERLAND MAIL FROM INDIA. AFFAIRS IN CHINA.—By an extraordinary express from Marseilles, news was received in London on the 6th inst., from China, India, and Egypt, with

Again, they tell us, "let him that is without sin, Chinese capital to have a set the first that is without sin, Chinese capital to have a set of Admiral Elliot to the

mercial says:
"Captain Parsons, who is now at our elbow, "Captain Parsons, who is now at our great of the health of the inhabitants and the general prosperity of the colony. The Hobart brings sugar and coffee. Capt. while a by the People of the United States, and the results of the Capt.

Home Government, that 25,000 colored men were to be disciplined as soldiers, in addition to the or-linary colored militia and regulars of the island.

Domestic.

It was the remark of a Roman Cousul, in an early period of that celebrated Republic, that a most striking contrast was observable in the conduct of candidates for offices of power and trust, before and after obtaining them—they seldom carrying out in the latter case the pledges and promises made in the former. However much the world may have improved, in many respects, in the lapse of upwards of two thousand years since the remark was made by the virtuous and indignant Roman, I fear that a strict examination of the annals of some of the modern elective governments would develope similar instances of violated confidence.

Although the fiat of the people has gone forth, proclaiming me the Chief Magistrate of this glorious Union, nothing upon their part remaining to be done, it may be thought that a motive may exist to keep up the delusion under which they may be supposed to have acted in relation to my principles and opinions; and perhaps there may be some in this assembly, who have come here either prepared to condemn those I shall now deliver, or, announced.

ciples to govern, and measures to be adopted by an

the duty of shaping their measures so as to produce the greatest good to the greatest number. But, with these broad admissions, if we would compare the sovereignty acknowledged to exist in the mass of the people with the power claimed by other sovereignties, even by those which had heen considered most purely democratic, we shall find a most essential difference. All others lay claim to power limited only by their own will. The majority of our citizens, on the contrary, possess a sovereignty, with an amount of power precisely equal to that which has been grauted to them by the parties to the national compact, and nothing beyond.

We admit of no government by Divine right; believing that, so far as power is concerned, the beneficent Creator has made no distinction among It cannot be claimed from the power of recompany.

lieving that, so lar as power is concerned, the beneficent Creator has made no distinction among
men, that all are upon an equality, and that the only legitimate right to govern, is an express grant of
power from the governed. The Constitution of the
United States is the instrument containing this
grant of power to the several departments composing the government. On an examination of that
instrument, it will be found to contain declarations
of power granted and power withheld. The latter is
also susceptible of division into power which the
majority had the right to grant, but which they did
not think proper to retorist to the right to grant show think proper to entirest to the instrument. On the latter is
would be a solecism in language to say that say
portion of these is not included in the whole. not think proper to entrust to their agents, and that which they could not have granted, not being possessed by themselves. In other words there are certain rights possessed by each individual American citizen, which, in his compact with the others, he has never surrendered. Some of them, indeed, he is unable to surrender, being, in the language of our system, inalienable.

The boasted privilege of a Roman citizen was to him a shield only, against a petty provincial ruler, whilst the proud democrat of Athens could consule nimself under a sentence of death, for a supposed violation of national faith, which no one understood, and which at times was the subject of the

MEMORIAL OF LIN TO THE EMPEROR.—Lin, in a memorial to the Emperor, among other things, confesses his crimes and begs for mercy; at the same time he asks the Emperor to be firm in the present crisis; after suggesting that the Chinese ought to build ships after European models, and cast cannon, he goes on to say, the English forces at Channon, he goes on to say, the English forces at Channon, he goes on to say, the English forces at Channon and sickness, they will soon be obliged to evacuate it, and submit. In conclusion, he hints at the probability of difficulties between the English and other nations on account of their interference with the trade of foreign nations, and he considers this favorable for the Chinese.

From Aprica.—The barque Hobart has arrived at New York from Munrovia. The N. Y. Combatter derived from his fellow man. He claims them, because he is himself a man, fashioned by the control of the them, because he is himself a man, fast the same Almighty hand as the rest of himself. and entitled to the same blessings with which

so and so the most flattering account of the health of the inhabitants and the general prosperity of the colony. The Hobar brings sugar and coffee. Capt. P. says that one coffee tree produced 18 ibs. while a fair crop in the West Indies, we are informed, is about a pound and a quarter. It is believed that the trees in Africa will average 9 lbs.

The following is an extract of a letter published in the Commercial, from which it would appear that a blow has been given to the horrible slave traffic:

"Slavery hereabout is on the decline. Gullinas has been broken up, nine hundred and fifty slaves taken from the slavers, and property to the amount of about £150,000 sterling destroyed! A general license of four hours was proclaimed, and during that time the natives were tusy. This generosity on the part of the British officers irsuced the head men to deliver up the slaves. Canot also has treated with the British men-of-war, and promised give up the borrible traffic; so you see that two of the most extensive slave marts on this part of the coast are broken up."

From New Grenada —We learn from the N. Y. Express that an arrival from Carthagena, has brought intelligence that the whole country of New Grenada is involved in a civil war. Filteen Provinces out of twenty have decided for a Federal Government, and have collected and sent troops to wards Bogota, to compel the Central Government has consequently and have collected and sent troops to wards Bogota, to compel the Central Government has consequently have decided for a Federal Government, and have collected and set troops to the following the control of the framers of the Constitution for the Government, and have collected and set troops to wards Bogota, to compel the Central Government has consequently and the provinces. Geo. Herrin is carrying on the operations for the Government, and have collected and set troops to the first provinces of the result of the first provinces and there, for the provinces of the feet of the first provinces and the first provinces and

Intelligence has been received in Philadelphia the powers which have been granted to constitute a from the British West Indies, stating that orders despoism, if concentrated in one of the department of the department of the department of the department, that 25,000 colored men were has always been observable that men are less jedous of encroachments of one department upon another than upon their own reserved rights.
When the Constitution of the United States first

came from the hands of the Convention which formed it, many of the sternest republicans of the day were alarmed at the extent of the power which had President Harrison's Inaugural ADDRESS.

Called from a retirement which I had supposed was to continue for the residue of my life, to fill the Chief Executive office of this great and free nation, I appear before you, fellow citizens, to take the oaths which the Constitution prescribes as a necessary qualification for the performance of its duties. And in obedience to a custom coeval with our Government, and what I believe to be your expectations, I proceed to present to you a summary of the principles which will govern me in the discharge of the duties which I shall be called upon to perform.

It was the remark of a Roman Consul, in an early possible of that existence of the e

supposed to have acted in relation to my principles and opinions; and perhaps there may be some in this assembly, who have come here either prepared to condemn those I shall now deliver, or, approving them, to doubt the sincerity with which they are uttered. But the lapse of a few months will confirm or dispel their fears. The outline of principles to govern, and measures to be adopted by an analysis of the Constitution may have been the confirm or dispel their fears. many of our fellow-citizens, this error of the sages who framed the Constitution may have been the source, and the bitter fruits which we are still to who framed the Constitution may have seen in and measures to be adopted by an source, and the bitter fruits which we are still up tyet begun, will soon be exchanged in if it continues to disfigure our sysadministration not yet begun, will soon be exchanged for immutable history, and I shall stand, either exonerated by my countrymen, or classed with the mass of those who promised that they might deceive, and flattered with the intention to betray.

However strong may be my present purpose to the expectations of a magnanimous and of these the love of power in the bosons of these to whom necessity obliges them to come However strong may be my present purpose to realize the expectations of a magnanimous and confiding people, I too well understand the infirmities of human nature, and the dangerous temptations to which I shall be exposed, from the magnitude of the power which it has been the pleasure of the people to commit to my hands, not to place my chief confidence upon the aid of that Aluighty Power which has hitherto protected me, and enabled me to bring to favorable issues, other important but still greatly inferior trosts heretofore confidence me to bring to favorable issues, other important but still greatly inferior trosts heretofore confidence me to my country.

The broad foundation upon which our Constitution rests, being the people—a breath of theirs having made, as a breath can unmake, change or modify it—it can be assigned to none of the great divisions of government, but to that of democracy. It such is its theory, those who are called upon to administer it, must recognize as its leading principle, the duty of shaping their measures so as to produce the greatest good to the greatest number. But, with these broad administors, if we would compare the sovereignly acknowledged to exist in the master. Until an amendment of the Constitution can be effected, public opinion may secure

Nothing annoys an enemy more than kindness.

CHI

peceive shall tion; equal be empaid i Reflecthe ershall ders, the fu Stock Au amenijority tice o given A

the v
If you
bly y
It artic
man
away
with
I infor
appr
ance
satis
eithe
a ch
press
Other
ings

In that Ame 8. G lene then Jere Chui Pear tions

Ass whi fund of the City the Cha

and

nee

His the property the best of t

Christian Reflector.

"Charity rejoiceth in the Truth." WEDNESDAY, MARCH 10, 1841.

iome, his n alleged l, or hat-lywen.— Ignty. It forms of p punish-result of result of

nd those

n to his peaking, o others, vantages owledged ves from

e claims ioned by

which to ac-

erto, jus-

personal
o be exage, and
thich the
sen as to

granted, articular-strument d not on-ed under hority to a relation

stitution majority
of our
nd patri-

their po-he most the inferttributed of ascer-e Consti-inister or does not

Gover

e, but by ts, of that d as are

nstitutea

less jeal-on anoth-

tates first

the day thich had and more

in it fea-ony with

ocracy or

power to by a sin-nat, at no old termi-

become

ave been lieve that

take this

the provigor, as ate exer-

and the ne of the the de-

udgment, ome of its ty of the Presiden-

on early opts have apply the

is in the

uently in invidious, invidious, opinion of the sages

been the

re still to our sys-general

reater er-e in their

culated to ne bosoms n to com-and surely

a state of re of high

nothing igs which blican pa-

ver-dying owth, and is victim. a repub-t least, to

nt of her aws, and o a period

servant, the Cony renew-er no cir-end term.

executive

Executive prehend, he instrugiven. I m, any or or constie power. o recompon him, ery other pmething measures

ants ' are

at Frods-

s licking

nly dis-

Charles-

CONSTITUTION

CHRISTIAN REFLECTOR ASSOCIATION.

This article shall never be subject to alteration.

The Reflector shall be a Baptist news-

shall have actually paid into the funds of the associatien; and each person who shall have paid a sum
equal to ten dollars towards the Capital Stock, shall
be entitled to B per cent. annually on the amount
paid in, to be deducted from his subscription to the
Reflector; and if the income shall at any time exceed
the expenditures, annual dividends of the excess
shall be declared and paid to the several Stockholders, if they demand it, until they shall have received
the full securit of their contributions to the Capital ount of their contributions to the Capital

ART. 9. This Constitution may be altered or amended at any annual meeting, by consent of a ma-jority of members present; three weeks previous no-tice of the time and place of meeting having been given in the Reflector.

Appropriation of Monies to Missions, &c. L-, March 3, 1841.

Dear Brother Grosvenor Dear Brother Grosvenor,

The Church in this place have done something
for the cause of missions, and would like to make
an appropriation of Fifteen or Twenty dollars to
the West India mission, as we see it is in needy
circumstances. But we are not acquainted with
the way in which such appropriation can be made.

If you would inform me on this subject as proba-

finds. And we are happy in being able to say that of the \$500 pledged in New York City, more than \$400 have been subscribed by a few individuals. A few members of the 1st Baptist Church in Jersey City, have just paid \$25 to secure the Reflector for the permanent use of their Pastor, whoever he may be. This is one of the best plans; and we respectfully suggest to our friends that, in no other society, their favor. Did the society is only find the society is their favor. Did the society is only favor the precedual to our friends that, in no other society is their favor. Did the society as come

subscribers from every town immediately.

CIRCULAR

Passable to procure for their remarks a hearing: been done to stay the excitement deprecated by the but they deprecate most earnestly any misconstruction of their language, as if it were intended to say either more or less than it seems to say. Addressing themselves to brethren who love a common Savior, and who have all drunk into one

Spirit, and are looking forward, amid infirmities and errors, to one common heaven, they would strive to keep the unity of the Spirit in the bond of peace. The feelings already excited on either side, are such that to touch them seems inevitably to wound. The purpose of the Executive Committee is but to heal, and that they may do so, they desire to place themselves, where their brethren habitually resort, at the foot of the cross, and with that lesson of self-sacrifice and of all-enduring love full in view, they would wish to speak and desire that lesson of self-sacrifice and of all-enduring love full in view, they would wish to speak and desire

ART. 1. This Association shall be composed of such persons as severally pay the sum of \$10 into jis funds.

ART. 2. Its object shall be the publication and management of the Christian Reflectors; the price of which to Subscribers shall always be reasonable, and in case there shall be an excess of profits over the expenses, after paying for all proper enlargement and improvements, such excess shall be migrated by devoted by the Board to Benevolent purposes. This article shall never be subject to alteration.

ART. 3. The Reflector shall be a Baptist news we have gloried in knowing no legislator in the

secretly devoted by the Board to Benevolent purposes. This article shall never be subject to alteration.

ART. 3. The Reflector shall be a Baptist newspaper, but shall be open to free discussion of all religious and moral subjects, especially the Immediate Abolition of Slavery in the United States. It shall also be made a vehicle for the transmission of religious intelligence, relating to the state and progress of the Churches at home and abroad, revivals of religion, Missions, domestic and foreign, Sabbath Schools, Bible and Tract Societies, Temperance, &c. &c. Also political and secular news of our own and other countries.

ART. 4. The officers of the Association shall consist of fifteen managers, seven clergymen and eight laymen, a majority of whom shall have the power of ill vacancies in their own body.

ART. 5. It shall be the duty of the managers to procure a suitable Editor and printer, settle all accounts in regard to the paper, employ such agents as may be needed, and transact such other business as may be necessary to the successful publication of the paper.

ART. 6. The legal ownership of the paper shall be vested in the Board of Managers, in trust for the Stockholders.

ART. 7. The annual meeting, for the election of the above named officers, and the transaction of other business, shall be held in Worcester, on the first Wednesday of December in each year.

ART. 8. Each Stockholder shall be entitled to getive a copy of the Reflector for every \$25 he shall have actually paid into the funds of the association; and each person who shall have paid a sum egal to ten dollars towards the Capital Stock, shall be entitled to 8 per cent. annually on the amount paid in, to be deducted from his subscription to the Reflector; and if the income shall at any time exceed. ways safe to state and to review, even at the haz-ard of repetition and tediousness, the first elements

of our peculiar polity.

A question has of late been most earnestly agitated, that awakens naturally the deepest feelings, especially at the South. We need not say we allude to the action of the Anti Slavery Societies formed at the North. Our brethren at the South, with great unangity with great unanimity, deprecate the discussion as unwarranted, the measures pursued as fatal to their safety, and complain of the language occa-sionally employed as cruel and slanderous. The brethren at the North are found divided in sentibrethren at the North are found divided in senti-ment. Some are earnest and decided in believing it their duty to urge upon the South, with great plainness, the consideration of this question. An-other portion incline to some of their views, but distrust the rightfulness and wisdom of their meas-ures. But still another division feel, that to the Churches of the South alone belong the examina-tion and decision of this matter. In the South there is but one party, therefore; in the north there are several.

continues of missions, and would like to make an appropriation of Fifteen or Twenty dollars to the West India mission, as we see it is in needy circomstances. But we are not acquainted with the way in which such appropriation can be made. If you would inform me on this subject, as probably you can, you would much oblige me. It bink, perhaps, you would much oblige me. It bink, perhaps, you would well to publish an anticle on this subject, in your paper, as there are many who would like to have their unoney keptaway from those Boards which are contaminated with the price of blood, &c.

I would also suggest the propriety of giving some information with regard to some ways in which appropriations may best be made for the furthers of the cause of Abolition. We are not fully satisfied with the movements and appropriations of either standing society, and choose rather to act as a church, or as baptists, in such way as seems to present itself, than to act through other societies. Other friends of Abolition may have the same feelings. Yours truly,

In reply to the inquiries of our friend, we remark that the Treasurer of the Ex. Committee of the American Baptist Anti-Slavery Convention, Deas. S. G. Shipley, Hanuver Street, Boston, is authorized to receive donations for any object of benevolence, to which persons are disposed to appropriate with. The committee will appropriate such finds to the objects specified by the donors, peanion for the gratuitous diffusion of light on the subject of Slavery. We refer our friends to our hat paper—"3000 for the Christian Reflector" and to the "Constitutions of light on the subject of Slavery. We refer our friends to our hat paper—"3000 for the Christian Reflector" and to the "Constitution of the Christian Reflector" and to

specifally suggest to our friends that, in no other way shall we be better pleased to receive aid than in this. Some one brother or sister in each Baptist Church can easily collect \$25 for this purpose.

The Baptist Anti-Slavery Correspondent, also, needs aid, and we shall be glad to receive a list of lercourse, and shutting out sympathy, and leaving them no longer any access to the very minds they desire to influence. Thus having closed against them all ears and all hearts at the South, they

desire to influence. Thus having closed against them all ears and all hearts at the South, they would also have alienated from them the large body of bretheren at the North, who decline, from principle, assuming to interfere in this matter, and who could not particularly endure being forced into measures with which they could not sympathize. But on the other hand, should the society census in speaking when they would gladly keep silence. Ritherio enjoying, as they trust, the confidence and the prayers of the Churches, they found in their appropriate work, enough to task their utmost strength, without allowing them either the time or the inclination to diverge to other objects.

But the apprehension has been lately, though relactantly, entertained, that this confidence in which they have heretofore rejoiced, has in some minds been shaken, and that the prayers on which they have heretofore rejoiced, has in some minds been shaken, and that it have prevent the sing. The occasion requires, therefore, of them, the endeavor to explain their position, as fixed by the constitution of our Society, and the policy of our Churches, and to do what in them lies, to restore to this holy enterprise the harmony that it needs and that it deserves.

They feel that plainness of speech may be indispensable to procure for their remarks a hearing:

They feel that plainness of speech may be indispensable to procure for their remarks a hearing:

South. Hording and all hearts at the South, they would so have alienated from them all ears and all hearts at the South, they would so have alienated from them all ears and all hearts at the South, they would so have alienated from them the large body or the aboutionists, the object that is sought be our the other hand, should the society censure the abolitionists, the object that is sought by our southern would not be attained. The ranks of the anti-slavery body would be immediately would be immediately would be immediately would be independent to their measures. This latter class would necessa

doubt not, to the hearts of all, must suffer inevitably and deeply, in either event. Does it deserve thus to suffer? Are not the interests of our feeble churches, and the spiritual wants and wide destitutions, and the spiritual wants and wide destitutions of the spiritual wants and wide destitutions. for the secular conflicts of the times. When political opponents have struggled to proselyte or subsidize the Church, we believe it has been her policy, we are sure it has been her duty, to decline all knowledge of either party. Her prayers have gone up for the nation, and its rulers, its union and its prosperity. But her members have been left individually to act upon the free impulse of their consciences, while the Church as such, has turned to her own appropriate task, and in the language of Nehemiah, replied to every appeal, "I am doing a great work, and I cannot come down." We would not be misunderstood as representing our brethren not be misunderstood as representing our brethren now to have desired of the Church at large, or of

the examination. Here, then, we have a prohibitional probability of the church at large, or of voluntary societies, such political action.

But the difficulty now urged upon this society for its examination and discussion, is one more or less entangled with political questions, and involving political consequences. And prayerfully and solemnly, in all kindness, but in all earnestness, the emply; in all kindness, but in all earnestness, the Executive Committee must, with their views as to the proper province of the society and its committee, claim an exemption from any share in such a discussion. If any officer or agent has, through inadvertence, held different language, it has not been churches? To examine this question, and we have

christ. Ask the Churches to pray over them and to inquire into their true nature and real magnitude. Let us know by trial whether "the individual when the infidel and the romanist play each into the other's hands, torgetting a!l minor differences for a common end; amid scenes daily exhibiting the power of combination to obtain success for the worst objects, and the efficacy of dissension, to make shipwreck of the best; it is surely not when had men league, that good men should strive.

Upon the meeting of the breithere, at the approaching anniversary, the Committee implore most the South, or censuring the course of those at the

proaching anniversary, the Committee implore most fervently the descending influences of the Holy Spirit, that peace may be still within the walls of our Jerusalem; and that in the doings of this and kindred institutions, the one Spirit of our one Lord, may retain the union of hearts, even where there may not be an entire unison of views.

By order of the Executive Committee,

SPENCER H. CONE. Chairman. BENJ. M. HILL, Cor. Sec. A. B. H. M. S.

This is the third Circular which has been put forth by our Boards to conciliate the "exasperated" slaveholders. That of the Foreign Missionary Board we inserted entire Dec. 2, 1840. Of the one issued from the office of the American and Foreign Bible Society we took notice Feb. 17, 1841 .-And now we have before us one of essentially the Executive Committee of the American Baptist Home Mission Society.

These are all remarkable documents. They are emarkable on account of the occasion of their production, and will be so recorded on the pages of the future history of the Church. They are remarkable for their intrinsic character, as arguments for perpetuating union among parties in the Baptist denomination, on a question of no less magnitude and importance than the rights and liberties, civil and religious, of nearly three millions of men with their posterity to the end of time.

affect all or either of the parties concerned, before of any such desire ; for the allegation is by no means they would venture on a public expostulation which a new thing, but has been urged against us with could never be recalled, and which might power- great perseverance, despite our frequent denial .fully operate 13 do injustice to one or more of those We complain, therefore, that the Board have preparties. Whether either of the Circulars referred ferred the unfounded charge, and that they have or superscription; and yer, the ostensible purpose is, pressed and the demand too long publicly and imhasty action in those for whose special moral ben- this time. The columns of Southern Baptist jourefit the seat of adjudication is assumed and the solemn decision is promulged. Having before ani el with such desire-such demand from the South. able of the three.

of the matter in hand. Take the following.

pression, unjust to one of the parties and injurious founded and injurious charge.

This is the statement of the subject!—and what is that subject, render? Why, "a question." What question? "The action of the Anti Slavery less entangled with political questions, and involvable the "question agitated" is "the action" of that the "question agitated" is "the action" of that the "question agitated" is "the action" of the strongest, although not the most prominent, of the bands that hold together the union of these States." of the several boards the expulsion of every real States." Abolitionist from all participation in the manage- Here we have the judgment of the Board expressment of the several enterprises? An allusion to ed on the institution of slavery, as a political questies would have been much more direct than to "the action" spoken of ;-but the other is chosen we have two objections. supposable wrong-doing in the matter.

ment, whether "the action" of that Convention and that of other societies are the same, proceeding from the same motives and resting upon the same on the subject of slavery by the Home Mission Sotake the trouble now to do this, they will learn that question. But they even enter into an argument, they wrote before they were prepared. they wrote before they were prepared.

tion of our common country, too precious to be perilled by such a discussion, whatever its issue?—
The Church has felt herself often called to struggle
most vigorously against that tendency so observable in our national character, to drag down every
interest into the vortex of some great and absorbing
political question of the day. The Church has
wisely and uniformly refused to furnish an armory
for the secular conflicts of the times. When political opponents have struggled to proselyte or subsian and there leave it. But they step somewhat beso and there leave it. But they step somewhat beyond this, and declare that there is "in existence no body, that is competent to commence the examination, out of the individual churches"-so, not content with deciding for themselves whether to put forth action on the question of slavery or not, they undertake to decide for all other bodies-the Baptist A. S. Convention among the rest; and deny to that "body" the competency of even commencing the examination. Here, then, we have a prohibi-

Board admit the competency of "the individual discussion. If any officer or agent has, through inadvertence, held different language, it has not been
with the authority of this committee.

Against the disposition of some beloved brethren to withdraw from that union so dear to the society, and as we humbly trust to that of God, we
protest affectionately, respectfully and with earnestness and vehemence. We need union as a denomination. And, as patriots, we must cherish religious union as one appear the strengest although.

Churches" to examine this question, and we hope
our brethren will use this liberty before it shall be
denied them—and immediately ask the attention of
"the individual churches" to the overwhelming
evils which slavery generates, and with which she
contaminates so many of the professed disciples of
Christ. Ask the Churches to pray over them and Christ. Ask the Churches to pray over them and

> the South, or censuring the course of those at the North who impugn these institutions."

To this statement we oppose a positive denial of the assertion that we, the Anti-Slavery party in the Baptist ranks, have ever manifested "a wish" for the interference here described; and we, therefore, regard the assertion as extremely slanderous, and adapted to bring blame on the innocent. We challenge the proof of the assertion, from the Board who have issued this circular.

Of the unfounded assumption that Baptist Abolitionists have "manifested a wish" for the interference of the Committee issuing this Circular, we have a right to complain, in as o uch as it is unfounded, and yet holds us up before the world as, equally with the slaveholders, chargeable with the And now we have before us one of essentially the same character with its two antecedents, from the Executive Committee of the American Bantist Home Mission Society, and trampling on its provisions. This accusation is dwelt upon at some length in the circular, and is made the basis of a labored apology for non-interference, as follows.

It belongs to the Board to show the evidence of the desire here charged on the Abolitionists, and to It would be reasonable to expect that, on such a question, the several Boards would deliberate long and prayerfully, and would institute a thorough inquiry into the facts belonging to the case, as they to, bears upon its face full proof that it was prepar- done so against our previous remonstrances. The ed with such precautions, the reader must decide. desire of the south that all our general Boards In our opinion, neither of them has such "image should interfere in the case, has been too often exin each case, to rebuke or restrain inconsiderate and periously urged, to require any proof from us at madverted on the two former, we shall confine our And, yet, while the South are gently reminded of remarks to the Circular of the Home Mission the inability of the Home Mission Board, or Socie-Board, which we must regard as the most remark- ty, to interfere, the Abolitionists are accused of not able of the three.

1t is evident that this Circular was written and known fact, but also, of asking the society "to adopted with singular inattention to some of the brand the slaveholder by rejecting his contribution."

We ask the authors of the Circular to review this of the matter in hand. Take the following.

1. The question on which the whole concern hinwhether they will have the magnanimity to disages is not once stated in this circular. At least, buse their Abolition brethren of the charge thus ges is not once an allusion to it; but even this involves gratuitously brought against them. If they will an error so glaring as to astonish those who have not do this act of justice, who can regard them as taken the pains to acquaint themselves with the being disposed to "heal" where they have sorely whole subject, and so essential as to leave on the wounded ? We do not ask the Board to censure mind not already apprised of the facts, a false im- the south, but to exonerate the North from an un-

to all. The Committee say—

"A question has of late been most earnestly agitated, that awakens naturally the deepest feelings, especially at the South. We need not say that we allude to the action of the Anti Slavery Societies

The saw and injurious charge.

3. The Board, notwithstanding their professed determination to exclude from their action all interference or expression of opinion on the subject of allude to the action of the Anti Slavery Societies

The saw. manner. They say-

in order to impose all the blame on "the Anti-Sla- 1. The implication is that Baptist Abolitionists, very Societies" and shield the slaveholder from all as such, have treated the question as political, which is contrary to the fact ; for, in the Convention that Again, the allusion is made as one is said to have question has not been raised, their purpose, as disbrown his arrow, "at a venture;"-no distinction tinetly avowed, being to treat it as a purely moral being made between the Baptist Anti slavery Con- and religious question; and the South so understand vention and the mixed "Anti-Slavery Societies" us. In proof, see the Letter of R. Fuller to Elon Ga-at large. Did the Board stop to inquire for one mo-

principles and designed to effect the same end, es- ciety, so long as they profess to regard the subject ecially on the minds of slaveholders? Did they as not within their constitutional province. The examine the doings, "the action," of the Baptist Convention? Did they inquire into our purposes, nation" of the subject .s "commence the examinaplans, principles, motives, conduct? If they will they will be declaring their opinion of it as a political

religious separation on account of slavery, on the ground that "religious union" is necessary "as one of the strongest of the bands that hold together the union of the States." Is this not traveling beyond the limits prescribed to the board by their "Constitution," to whose authority they at first seemed to bow with so implicit submission?—or does the Constitution, while it forbids them the right of expressing an opinion egainst slavery, confer on them the prerogative of urging potitical considerations for the perpetuation of slavery? If we were to express our sincere opinion on the bearing of slavery on our national union, we should say that it is this very thing, more than every thing else, which by its moral and political influences, threatens to sunder the union of the States, instead religious separation on account of slavery, on the else, which by its moral and political influences, threatens to sunder the union of the States, instead of tending to its perpetuation. How strange, then, to urge a compromise on this question, for the sake of preserving the union of slaveholders and abolitionists in the church, as essential to national union! But we notice the argument only to show how easily the President of the study of the art in all its various branches. Each number will contain sixteen how easily the Board have been beguited from their professed adherence to their "position," "fixed by their constitution as their appropriate work."

TERMS. 25 cents per annum. Four copies for \$1, or ten copies for \$2,00, sent to one address. their constitution as their appropriate work," to discuss a political question, while, too, they deprecate all political entanglements. It appears that so completely is the Home Mission Society involved.

All communications for the Reporter or Singer to be addressed to E. B. DEARBORN, No. 12 School Street, Boston. ed in politics, that the board stands sentry for "the union of the States." If their Constitution requires this of them, let them faithfully fulfil their duty. The Church," say the Board, "has wisely and unirmly refused to furnish an armory for the secular conflicts of the time;" and yet this same Board enter into the heat of these secular conflicts by urging the necessity of the union between slaveholders and

abolitionists for a political purpose.

abolitionists for a political purpose.

We regret the necessity of exposing such inconsistencies in any of our brethren, but fidelity to this Board makes a duty.

We close by expressing the belief that there is in existence, beside "the South," at least "one body competent" both "to commence" and continue, so long as it shall be necessary, an examination of the subject of slavery, and that "the American Baptist Anti-Slavery Convention" is such a body. Our Anniversary draws near; it occurs in the 2d week of May next, when we hope, the members will evince that spirit of Christian liberty which no worldly wisdom can repress, and which every Gospel motive awakens and prompts to the most generous action.

Board, including wasning, per the ship Seminary, will continue.

This Seminary is pleasantly skinated in Townsend, West Villago, Mass. on the Stage Route from Boaston and Lowell to Keene, N. H.

The Seminary building is large and convenient. It is familiated with a good Chemical and Philosophical Apparatus, a reading room, and a collection of minerals, fossink, &c. The Travess and friends of this Institution, aim to render it in every respect, a school of the first order, and a delightful resort for young ladies who wish to receive a thorough and finished education.

REFRENCES.—Rev. Dr. Sharp, Rev. E. Thresher, Rev. Wm. Hague, S. G. Shipley, Esq. Wm. Beals, Esq. Boston.—Rev. Those Whitteneror, and Joel Giles, Esq. Cambridge.—Caleb Parker, Esq. Roxbury.—Rev. L., Porter, and Rev. Mr. Bullard, Lowell.

By order of the Board of Trasteces.

A. G. STICKNEY, See'y.

Townsend, Feb. 26, 1841.

REMOVAL. Eld. A. W. BAKER, baving removed from West Springfield, Erie Co. Pa. to Conneaut, Ashtabuta Co. Ohio, desires correspondents to ad-

ortion of his Address, and will appear next week. Of course, a glaring inconsistency is observable between the remarks on unalienable rights and those intended to suppress discussion on the subject of slavery. But let every one read the whole with the spirit of a freeman, and those inconsistencies will do him little harm.

Sabbath Breaking.

The President Elect.—General Harrison arrived in this city on Sunday night, having been etween the remarks on unalienable rights and

rived in this city on Sunday night, having been prevented, much to his annoyance, by a forced detection, from arriving on Saturday night, as was his purpose. At the same time the Vice President elect (Mr. Tyler) also arrived.

that they do not intend to obey the laws of God, by

that they do not intend to obey the laws of God, by violating one of his commands publicly just before coming into power.

Death of Judge Barbour.—On Thursday morning, 25th ult. Philip P. Barbour of Virginia, Associate Judge of the Supreme Court of the United States, was found dead in his bed at nine o'clock. His detects was found dead in his bed at nine o'clock. His detects was counted in his bed at nine o'clock. His detects was counted in his bed at nine o'clock. His detects was caused, it is believed, by ossification of the heart. He had been engaged the previous evening in consultation with his brother Judges, and was in good spirits and apparent health, when he retired to his chamber. The Supreme Court assembled as usual at eleven o'clock; and there was a large assemblage attracted by the desire to hear Mr. Adams continue his argument in the Amistad case. The chief Justice announced in brief but impressive terms the afficing event, and then adjourned the Court until Monday.—Merc. Journal.

United States Bank stock sold in Philadelphis last week, as low as 20. In New York it sold at 17-12.

The pay of Congress members every month is stated to amount to the som of \$71,040, or \$2,366 per day.

Sylvester's Reporter publishes a list of 159 banks which have failed, and swindled the community out of \$38,000,000.

The expediency of establishing a rail road between Bombay and Calcutta, in the East Indies, is under discussion. The expense is estimated at about £500,000.

It is stated that there are, at the various Navy Yards in the U. S., materials for building 26 and suited that there are, at the various Navy Yards in the U. S., materials for building 26 and suited that there are, at the various Navy Yards in the U. S., materials for building 26 and suited that there are, at the various Navy Yards in the U. S., materials for building 26 and suited that there are, at the various Navy Yards in the U. S., materials for building 26 and suited that there are, at the various Navy Yards in the U. S., materials for buildin

Yards in the U. S., materials for building 26 sail of the line, 40 frigates, and a number of steamers.

Died:

In Boston, March 3, Mrs. Mary G., wife of Mr.

Joseph Notle, 43. But few are called to endure a more afflictive bereavement than this which so unsupertedly consigned to the tomb, a wife and mother in the season of matured experience and usefulness to a rising family. A vacancy is made, which hough soon to be form.

New Goods—New Goods.

GREAT variety this week receiving and for workers to end to be presented and mother in the season of matured experience and usefulness to a rising family. A vacancy is made, which hough soon to be form. expectedly consigned to the tomb, a wife and mother in the tenson of matured experience and usefulness to a rising family. A vacancy is made, which, though soon to be forgotten by some after a sigh of pity and regret, will be long felt and lamented by others. Youthful minds, just opening to receive a knowledge of good or of evil, lone forever that affectionate and familiar counsel-that vigi!ant and unwearied guardianship, which a mother alone knows how to administer. In such attention to the religious, as well as common interests of her offspring, the example of Mrs. N., was perhaps equalled but by few; while her long and habitual efforts to store her own mind with a knowledge of the Scripturea, in the sanctuary, and in retirement, her interest in all that concerned the prosperity of Zion, and her exemplary regard to the virtues of personal goddiness, leave pleasing evidence that in the midst of cares and anxieties, of comforts, friendships, and many earthly bleasings, she did not forget the one thing needful—the good part which shall never be taken a way.

"How many fall as sudden, not as safe."

Bargains ever ofered in Worcester of The best Bargains ever ofered in this weak receiving from Austicaes This best from the best bargains ever offered in this weak receiving from Austicaes This and sever offered, and at the lowest prices.

Among which may be found—Broad Clothe and Contense Clothe—English and Prices.

Clothe—Mosseline de Laines—Cambintone—Alpinus—Light and Brown Conone—Gloves—Hesiery, &c. Togsther with a complete assortment of all other kinds of Dry Goods, all of which will be sold much loss than wear receiving and for me of great in Worcester, Nov. 4, 1846.

Primts! Primts!! Primts!!

Large assertment of English, French, and Amordian Prints, this weak receiving and for me very care of conforts, friendships, and many earthly be an extensive and the confort of the medican prints, this weak receiving and for me very long the prints of the work receiving from Australian Prints.

Primts! Primts!!

Primts!

Musical Reporter.

The Singer.

Townsend Female Seminary. TOWN seend Female Semimary.

THE SUMMER TERM of this Institution will commone on Wednermary, April 21st. Tailon, is the common English Branches, including Vecal Music, by an experienced teacher, por twelve weeks, \$4.00 Languages each \$1,50 additional Drawing and Painting 1,50 "Writing 1,00 "Music for 12 lessons and use of Pisno Forts 24 do. 40. 8,00 "Board, including washing, per week 1,50 The able Board of Instruction new is this Seminary, will continue.

Worcester Sash and Blind MANUFACTORY.

Ashtabuta Co. Ohio, desires correspondents to address him accordingly.

PRESIDENT HARRISON'S INAUGURAL. As Abolitionists as well as others, will desire to read the Inaugural Address of President Harrison, we shall insert the whole of it, in the present and the next papers. At present, we have nothing to say of it, than that its Anti-Abolition is sufficiently evident, though not more violent than we expected. His remarks relating to that subject, are in the latter

MANUFACTORY.

MANUFACTORY.

MANUFACTORY.

The subscribers have this day taken a lease of the useh in day taken a lease of the aseh and blind manufactory at the Itsp MILL in useh and blind manufactory at the Itsp MI

P. W. TAFT. J. H. LITCH. Worcester, Feb. 4, 1841.

New Stock.

NOTICE.

prevented, much to his annoyance, by a forced detention, from arriving on Saturday night, as was his purpose. At the same time the Vice President elect (Mr. Tyler) also arrived.

The Hon. George E. Badger, the gentleman designated to take charge of the Navy Department under the new Administration, arrived in this city from North Carolina on Sunday. All the proposed Members of the new Cabinet are now on the ground.—National Intelligencer.

By the above from the government paper, it appears that all the members of the new government that had the opportunity, were careful to show that they do not intend to obey the laws of God, by the state of the public patronage is solicited.

Bargaina! Raprolate 1.1

The expediency of establishing a rati road the ween Bombay and Calcutta, in the East Indies, is under discussion. The expense is estimated at about £500,000.

It is stated that there are, at the various Navy

ORRIN RAWSON.

From the Vermont Telegraph. Stanzas for the Times. Christian-rouse thee-morn is breaking O'er the eastern hills afar; Nations from their sleep are waking, Yonder gleameth Bethlehem's star-Millions now have caught its ray, Herald of a glorious day.

Where the Irrawaddy rusheth Dark through Burmah's vale of wo; Where the mighty Indus gusheth From Himmaleh's hills of snow; Where the spicy breeze is blowing Warm from Ceylon's lovely isle; Where by Thebes' grey columns, flowing, Rolls the deep and turbid Nile;-There through night's departing gloom, Mind is bursting from its tomb.

Joy! the clanking chain is broken, Where the bright isles gem the sea : There, in anthems sweet, unbroken, Swell the voices of the free; There in every happy dwelling, Child and mother none may part,-Fountains deep of love are swelling Un from each o'erflowing heart; India's millions, none can harm, Neath her waving groves of palm !

Where the tyrant's foot is pressing On the bondman, strong as ever, And the mother is caressing Her dear babe-to part forever! And the gory lash is twining. By the blue Savannah's wave; And the Godlike soul is pining Vet within its living grave,-There an earthquake voice is breaking On the startled ear of night; There a slumbering world are waking, Nerved and girded for the fight: Vet no battle trumpet soundeth O'er the green wild hills afar; Yet no fiery courser boundeth Onward to the fields of war-Vet no flashing sabre beameth. Mid the groun and baute shout,-But a mightier weapon gleameth, Burning words and glowing thought; TRUTH and ERROR in the strife Grapple now for death or life! Brandon, Feb. 1841.

Religious Miscellany.

From the New York Observer. The Suicide and the Universalist The pastor who would be faithful to his vows and still preserve the friendship of men, is often tried severely. Duty and interest, conscience and inclination frequently come in conflict, and he does well who finds grace to stand by his

Master, come what may.

One of the sorest of these trials in my experience was a call to preach the funeral sermon over a man who had committed suicide. The miserable wretch who had thus introduced himself prematurely into the presence of his Judge, had been a man of respectability, and except for his own recklessness and madness might have been a comfort to his family and friends. But he went the way of thousands-the broad road of intemperance was more inviting than the nar-row path of virtue, and he rushed into it dragging along with him the prospects of his family, and making wreck of his little property, his character and health; and plunging from one depth of misery to another still deeper, he took at last the fatal leap into the bottomless pit. It was the natural and expected end of his profligate career. He was found hanging in his barn, and his family, though the beauty the care. his family, thought shocked at the discovery, were doubtless relieved of a burden and curse

were doubtless relieved of a burden and curse when a husband and father was brought in dead. A neighbor of his, a noted Universalist and reviler of all gospel ministers, came to me with the request that I would preach a sermon at the funeral of this wretched suicide. It was a novel request—it was usual to bury such persons without public notice—certainly very unusual to have a sermon at the funeral, and it was strangciples were well known, should come to one pale: dimmed the lustre of your eyes, weakened, whose views were like mine, to find a preacher if not destroyed your mind, and is fast cutting for the occasion. But his object appeared evilone cords of life? dent. He knew that ministers are suicide, that he might boast that a preacher of Are you not treated with kindness? if it was right to speak of impenitent sinners per-ishing, it was right to speak of this suicide as lost. If therefore, the preacher should only in general terms present his views of truth, and in should you think seasonably, and act too. It tenderness to the feelings of others and impelled by a desire, more or less common to all, not to "Death at the farthest can't be far; give offence, should prophecy smooth things to e assembly, the Uni iversalist leader would have whereof to glory, and would be cunning enough to make the most of the opportunity. I readily

and whoremongers, and sorcerers, and idolaters, God, who giveth us richly all things to enjoy," and all liars shall have their part in the lake 1 Tim. vi. 17.

Perhaps you visit the gay; but here, again, jou must be careful, for gainly is catching as the

ORRIN RAWSON.

P. da

sermon, but the text was a thunderbolt. It needed no sermon. The unbeliever was there and his doom was pronounced with that of the murderer. He seemed confounded at the very an-nunciation of the subject, and the triumph of the truth over his intended boasting was complete. It was natural from such a text to define the characters mentioned, and to follow them to their own place; to show that even for sinners salvation had been provided, but as its offers were always conditional, those only could be saved who complied with the condition; that life was the period of probation and as death leaves us, judgment and eternity will find us; that he who lived a life of besotted sin and died in the act of murder, left the strongest of all possible evidence that he had never accepted the terms on which salvation was offered, and therefore it was impossible to believe that he had by the means of a halter hastened his admission to the kingdom of God in heaven. The very thought was revolting, and common sense as well as religion rejected the belief that such a sinner, unrepent-ing and unbelieving, with the blood of his own soul on his hands, was now rejoicing with the spirits of the just before the Lamb. To this To this truth, the assembly assented almost audibly, and following up the impression evidently made, I came to the conclusion that if one sinner is lost, Universalism is a fable; but they had just consciously admitted that the self-murderer could not be received into heaven, and therefore the inference was inevitable that there is a hell for the ungodly. This being settled, it was only necessary to consult the Bible to find who are in danger of this lake of fire which the text declares is the second death. And the word of God includes all thus exposed under one condemnation: " He that believeth not shall be damned." There were many unbelievers before me, " condemned already," and with the evidence almost palpable to the senses, pressing their consciences, I be-

sought them to fiee from the wrath to come. I have always had abundant reason for gratitude that I was thus enabled to declare the whole counsel of God, in an hour when the tempter urged me to conceal the truth from the fear of men, and have put these facts on record for the encouragement of others in a similar A VILLAGE PASTOR. strait.

I will think about it.

Well that is better than nothing, for thought often begets feeling, feeling conviction, convic-

tion conversion, and conversion leads to God. You will think about it! And is that all you will do? Had you mountains of gold or hills of silver, they would be lighter than vanity, when balanced against the value of the soul. Its price is above rubies, whether it is measured by cost of its redemption, the eternity of its dura-tion, or its boundless capacities of pleasure or

Had you half a million at stake, and it were doubtful whether you would gain or lose it, would you do nothing but think about it? Or were you invited by an angel to spend next week in heaven, there to eat of the tree, and drink of the water of life, there to behold uncreated glory, and sing the " new song," would you do nothing more? You have more than half or a million at stake, and the probability is that you will lose all. Next week you may be a glorified spirit or a spirit lost; and all you will do is to think about it!

Felix did just eo. He thought while Paul preached—he thought after he sent him away—and he thinks still. O, could you hear him think-" How have I hated instruction and des-

And so did the rich young man. Christ told him to sell what he had-to give to the poor, and follow him. But he thought of his morality -of his money, and went away sorrowful. He went away to think, and he is thinking yet.

And there was another rich man who thought, He thought about his farms and his fruits-of pulling down his small barns and building great-er. He thought of much goods and of many years-of ease, of eating, and drinking, and be ing merry. And he thought of his soul just enough to promise it what was not his own just as Satan promised Jesus. And God thought to call him a fool, and to demand his soul that

er still that this leading Universalist, whose prin-

He knew that ministers are usually ten-of the feelings of surviving friends; Wish you to do it while thought may be of some that they are disinclined to speak of the future avail. A convict, on being removed from one state of those who die impenitent, and it was prison to another, was asked how he liked his then clear, and I never had reason to question new home. Not at all, was his reply. Are the conclusion, that he wished to put me under you not clothed and fed as well here? Yes, the necessity of covering over the doom of the better. Is your labor harder. No, not so hard Yes. Then eternal mistry would not dare to bring his creed why not like it. Because I am allowed to speak to the test of actual experiment. The Universal to no one. I go to the table and sit and think. ist knew that if any man went to hell, that poor I get about my work all day and think. And wretch who lived a drankard and died by at night the iron door shuts me in my solitary his own hand had gene there; and he knew that cell to think! think!! think!!! and I cannot

endure it.

Ah'l he should have thought, before an iron

Ah! think before thou die." Journal and Luminary,

Hints on Visiting.

consented to perform the desired service, and as It may be that you are fond of visiting, and there was but little time left for preparation, I visits not made too frequently are good things, there was but little time left for preparation, I visits not made too frequently are good things, set about the work without delay. The difficulty of the position embarrassed me, and I began to regret that the task had not been assigned in Providence to some one else. But the path of duty was plain, and seeking grace for the day, I determined to walk in it and leave the consequences to him who knows the end from the beginning.

The passage that first suggested itself was seized upon as the most appropriate theme of visit the rich; but if so, have a care, for you are seized upon as the most appropriate theme of remark and having, by study and prayer, made treading in "slippery places;" if you do not mourning, to deliver the most of death, ready for the work, I went to the house of death, not mourning, to deliver the message. The few seats that could be furnished were soon filled, and the Universalist chose a position a few leet in front, and fixing his attention, stood up straight before the speaker. After prayer I announced the text, "Rev. xxi. 8; But the fearful, and unbelieving and the abominable, and winners. ieving, and the abominable, and MURDERERS, nor trust in uncertain riches, but in the living

the rich, or the gay, I do hope that you "visit the fatherless and widows in their affliction," James i. 27; that you tenderly pity and relieve them as far as you can. "It is better to go to the house of mourning than to go to the house of feasting." Eccl. viii. 2. In our visiting, we should not only bear in mind our present pleas. should not only bear in mind our present pleas-ure, but our future profit; and though it may ed, there must be the exhibition of preofs and flatter our vanity now, to think we have visited those above our situation, it will be abundantly same way the doctrine of the attonement may better, at a future period, to hear the words, either be augmented in the terms of scholarship, Come, ye blessed of my Father, inherit the or it may be stated in the terms of a simple afwith the context of the state of the state of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; nak-power of its own inherent evidence, in the bower of its own inherent evidence. ed, and ye clothed me; I was sick, and ye vis-som of men, who see the lineaments of truth in ited me;" I was in prison, and ye came unto me; for "inasmuch as ye have done it unto the of correspondence with the needs, and the fears, least of these my brethren, ye have done it unto

may benefit them with yours. Let your visitors Gospel is true. The moment that it was appre-be such as are likely to do you good, or such as hended as to the meaning of it, by the authority

s your landlord on quarter-day, if you are not truth of it. There may be a something without, ready for him; the tax-gatherer, when you are in that so responds to the moral constitution with-arrears with him; and perhaps a neighbor, to in, and that respondency may be so close, and solicit a trifle for some one in distress; but you so complete in all its adaptations, as to impress must make the best of these visitors, for your most rationally the belief of its being a true landlord has a right to his rent, you count to doctrine.—That is the grand engine of Chrispay your fair share of the taxes, and charity is a tian proselytism. It is not by wielding the argu-

tone suit you, their science instruct you, their in- and the manifestation of its truth unto their formation interest you, their morality do you conscience-Dr. Chalmers. good, and their piety draw you to the consider-ation of heavenly things? If not, there must be something wrong in them or in you. But, last-ly, have you been visited with His presence, compared with whom earthly things are as dust and dross? Has "the day-spring from on high" Luke i. 78, visited you? and can it be said by you and your household, "The Lord of hosts hath visited his flock," verily, "God hath visited his people ?"-Old Humphrey.

Adaptation of the Gospel to the Human Char-

There are many high and heavenly things an ounced to us in the New Testament. there are earthly things, too, such as the hidden things of the heart, for the full disclosure of which the eye of conscience must be opened, that we may perceive how truly it is that the Bible tells us of our wayward and wilful alienation from God-and how righteously therefore He may hold us in the light of everlasting out-He may hold us in the light of evertasting out casts from the place where his honor dwelleth. It tells us of a great disruption that took place between earth and heaven, and points out the way in which a connection again may the way in which a connection again may lam. Surely all this does no "injustice" to any be established between them. We may look to those lofty announcements with the eye echolarchi or scholarship—we may survey in an its parts and varieties that doctrine which has been brought forward to our view from heaven above; and even delight ourselves with the symnetry the Telegraph to the Post Master?" Does he and even delight ourselves with the symnetry affirm or guess?

But the most interesting item of the foregomay weigh the import of every verse by the lexicon; and looking on the face of the record, be the most ckilled of all theologians, in the system of truth which it unfolds to us. But that our Christianity should become a matter of home and practical exercise, instead of distinct speculation; or rather, that besides its doctrinal, we may obtain a view of its experimental evidence also, we must look to one side of the distribution of the Telegraph to him,—This missionary! The same government sustains slavery. Now the Telegraph oppose both war and slavery, which is a sufficient reason why the government. while by the eye of a simple perusal we see the while by the eye of a simple perusal we see the word of Him who hath spoken to us from heaven; then, as if by the light of immediate revelation, may we be made to recognize, in the adversarial substitution and the relegant to its missionary for the proposed to war and slavery? Why, then, does not the government take away the bible from its missionary? o. s. m. tion, may we be made to recognize, in the adaptation which obtains between unaided nature commentator has gazed for years upon the record, and never felt the force of its personal application, the simple peasant who knows himself a sinner, has found out the adjustments of Scripture, with all the moral and spiritual necessities under which he labors; and so, with-

and well sustained demonstration. The Gospel thus finds credence and acceptation, when simply expounded among simple hearts, who practically are in earnest, which is vainly attempted by a laboring and ambitious oratory among men whose fancies have been regaled, and whose feelings have been moved, and all whose reasoning faculties have been put on the play of ty in Honolulu as swine in the street.

plague, and it may unfit you for the more sober duties of common life. It I were to ask whether you spent as much time on your knees in communion with God, as you do before the glass in preparation to meet your fellow-creatures, you might not like to answer the question; but remember that God knows how the matter stands with you in this and all other respects.

But whether you visit the wise, the foolish, the rich, or the gay, I do hope that you "visit the wise, the foolish, the rich, or the gay, I do hope that you "visit the wise, the foolish, the rich, or the gay, I do hope that you "visit the wise, the foolish, the rich, or the gay, I do hope that you "visit the wise, the foolish, the rich would feel an interest, but they have no dread, and therefore they seek not for deliverance. We stand not in need of any literary least of these my orethren, ye have done it unto and the aspirations of a nature which they knew to be un done. Thus faith standeth not in the wisdom of man. The power of demonstration now ask, who visits you? for if care be required which might make us converts to the philoso-in visiting others, the same care is requisite in phy that be expounds will not make us conbeing visited by them; therefore, again I ask, verts to the Gospel which he preaches. Conbeing visited by them; therefore, again I ask, werts to the Gospel which he preaches. Conwho visits you?

It cannot be desirable to be visited by the foolish, and it is better to be visited by the wise, than by the rich or gay; for the former will leave something behind them worth possessing, while the latter, if they deprive you of nothing better to take away a portion of your lite of the naked by the assertion of the naked truth. To preach the Gospel is not to argue, while the latter, if they deprive you of nothing better to take away a portion of your lite of the naked by the immediate belief of it, and it was he so still. The mere use the fooliowed by the immediate belief of it, and it was he so still. time and your means.

If the aged visit you, they may benefit you by their experience; and if the young visit you, you self has prompted the firm conviction that the are likely to receive good from you.

Of an evidence that was instantly and powerfully felt, it has bidden an acquiescence in the that no Christian should live without ex- ments of subtle coutroversy, or by playing the anal You are visited too, at times, no doubt, with effectual conviction is carried. It is by simply afflictions, losses, vexations, disappointments and promulgating the doctrine and confiding the bereavements; but if you enjoy the advantages acceptance of it to the way in which it meets, that others enjoy, is it hard that you should en- and is at one with the knowledge that a man dure the afflictions that others endure? Earthly has of his own heart, and the sense by which trouble is not easily borne without heavenly as-sistance; but if we could discern invisible things, every true believer would see the hand of his which, however unaccompanied it may be heavenly Father weighing out to him, even to with reasoning, reveals to him the intimacies the scruple, the joys and sorrows that he re- of his own bosom—and thus Christianity the scruple, the joys and sorrows that he requires, and cannot do without,

Among your visitors do you reckon profitable and religious publications? and if so, do you ened argument or lofty crudition; but simply and religious publications? and if so, do you ened argument or lofty erudition; but simply derive any advantage from them? Does their through the Word brought nigh unto them,

"Our Missionaries Corrupted."

A corresponden', whose opinion we highly value, thinks that the statement we copied from the Vt. Telegraph, last week, under the above stice to Br. C. R. Kellam a mishead, does inju sionary among the Indians. He attributes the sending back of the Telegraph, to the Post Master, instead of Mr. K., as this missionary is at present laboring at a distance from the office to which the paper was sent. Mr. K. is not a missionary of the Baptist Board of Foreign Missions, but is supported by the government Will brother Murray take doe notice of this

matter?—Christian Reflector.
"The above head," mentioned by the Reflector must have been given by the editor of that paper. The Telegraph gave the article no

head.
I "attributed the sending back of the Telegraph" neither to one person nor another. I only stated the fact that "the communication

uption; as well as to the other - and if by the which is a sufficient reason why the government e of conscience we are made to see ourselves, should prohibit the Telegraph to its missiona-

A Minister Runaway .- The following nobelow, and that doctrine which is offered to our contemplation from above, that we indeed have of Oct. 22d, 1840. The man who thus makes broken loose from God; but that this is the way merchandize of the servant, would not hesitate in which the old alliance between earth and to make merchandize of the Lord. Yet, what eaven will again be cemented. The conviction is there here more than the regular operation of is imparted by what we see of the celestial part the system? A minister of Christ is made mer-unfolded in the Bible so tallying with what we chandize of, and goaded by intolerable oppresknow of the terrestial part that lies in the recesses of our own conscience.—This is a conviction which does not wait on the tardy processes of human criticism—and while the laborious commentator has gazed for years upon the recommendation of the force of its normal and the comment in the c

essities under which he resolve, and the literature of ist
ut one ray of guidance from the literature of ist
he schools, does he rejoice in his Bible, and REWARD. A suitable reward will be given
he schools. the schools, does he rejoice in his Bible, and has embraced its promises, and most rationally believes in the truth.

Thus, where there is a sense of guilt, a bare statement may do immediately what without that sense, cannot be done by the most ingenious and well sustained demonstration. The Gospel thus finds credence and acceptation, when similarly the statement of the control of the control

F Hiram Wilson says, about one thousand colored Americans have emigrated to Canada the past year! being a loss to slaveholders of at least \$700,000. Mr. Wilson has traveled 5680 miles, during the year, distributing bibles and litracts, and forming schools among these fugitures. For Ladies' Trimmings—Boas and White Ceney Robes, tives from American slavery. There is a prostives from American slavery. There is a prostives from American slavery. There is a prostive for Ladies' Trimmings—Boas and Muffs. Seal Caps. tracts, and forming schools among these fugitives from American slavery. There is a prospect that the government will soon give lands to these emigrants.—Vt. Telegraph.

A fat bull was lately slaughtered at South Kings ton, R. I. in the stomach of which was found a two bladed pocket knife, one blade of which was open, sticking in the side of the stomach. The knife was recognized as the property of a maiden lady in the neighborhood, who was much rejoiced at find

Mr. Cunard, it is stated, talks of establishing a steamer every week from England to Halifax.

Bank Note List.

Corrected by GEO. F. COOK & Co. Exchange Brokers, No. 29 State Street-opposite the

١	Merchants' Bank	Feb. 24.	
1	MAINE.		
1	Bangor Commercial	4 a 5 pe	r ct. dis.
I	Mercantile, do.	4 4 5	do.
١	Calais Bank	6 a —	do.
1	Washington County, at Calais	6 a 7	do.
1	Stillwater Canal, at Orono	25 a -	do.
1	City Bank, Portland	10 a	do.
1	Westbrook Bank	3 a -	do.
t	Georgia Lumber	5 a -	do.
1	Frankfort Bank	50 a	do.
1	Globe Bank, Bangor	- 4 -	do.
1	Oxford Bank, at Fryeburg	fraud.	
1	Bangor Bank, old Bank of Old Town, Orono	no sale	
1	Damariscotta Bank	charter e	pired.
	NEW HAMPSHI		
1	Wolfsborough Bank	80 a —	do.
1	Concord Bank	3 a 5	do.
1	MASSACHUSET		
	Commonwealth Bank, Boston.	10 a 15	do.
	Chelsea	80 a -	
	Farmers & Mechanics Bank, S. Adam	ns 80 a -	do.
	Nahant	80 a —	do.
	Middling Interest, Boston	15 a 20	
	Middlesex, at Cambridge	3 a 5	do.
	Fulton Bank, Boston, redeemed at	their counte	r
	Norfolk, at Roxbary, redeemed at		r.
	Roxbury, at Roxbury	fraud.	
	RHODE ISLAN	ND.	
	Scituate	20 a -	do.
	VERMONT.		
	Bennington	3 a 5	do.
	St. Albans	3 a 5	do.
	Manchester	2 4 4	do.
	Essex, Guildhall	80 a -	
	Bank of Montpelier	3 a 5	do.
	CONNECTICU		
	Housalonie Rail Road Co.	2 a	do.
	Bank Notes, New York City		er ct. dis
	do. State of New York	1 a	do.
	do. State of New Jersey	1 4	do.
	do. City of Philadelphia	3 a -	do.
	do. City of Baltimore	4 4 -	do.
	do. District of Columbia do. Virginia	3 4 4	do.
	Old United States Bank Notes	1 4 1	do.
	Drafts on New York	par a 1	do.
•	do. on Philadelphia	a	do.
	do. on Baltimore	11 a 2	do.
	do. on Richmond	2 a 34	do.
	do. on Charleston	1 4 a 2	do.
	do. on Savannah	41 a 41	
	do. on Augusta	51 a 6	do.
	do. on Cincinnati	5 a 6	do.
	do. on Nashville	81 a 9	do.
	do. on St. Louis	6 a -	do.
	do. on Mobile do. on New Orleans	21 a -	do.
	Exchange on England	81 a 81	premium
	macining our mighting		

Butter, Butter.

1,500 lbs. Prime Vermont BUTTER, just received and for sale low by JOHN RICE & CO.

2½ a — uc. 8½ a 8½ premiu 16 00 a 16 25 15 60 a 15 65

Butter, Butter.

1,500 lbs. Prime Vermont BUTTER, just received and for sale low by JOHN RICE & CO.

Also, on hand as usual a first rate assortment of FAMILY GROCERIES, which we offer at reduced prices,

At the corner of Main and Thomas Streets,

Worcester.

New England Truss Manufactory

Tile subscriber continues to manufacture Trusses of every description at his residence, at the old stand, opposite to 25t, No. 305 Washington street, Boton (entrance in Temple Avenue, up stairs.) All individuals can see him alone, at any inse at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years; all may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call on him.

The public are cautioned against the many quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufacturers and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of trus is best to adapt to all cases that occur: and he has on hand as good trusses, and will furnish any kind of trus that can be had elsewhere. Any person who purchases a truss at this establishment, if it does not suit, can exchange until they are well suited, without additional charge.

J. F. F. manufactures as many as twenty different kinds of trusses, among which are all the different kinds similar to those that the late Dr. John Beath of this city formerly made, and all others advertised in Boston, together with the patent elastic spring truss, with spring pads; trusses without sates springs; these give relief in all cases of ropture, and in large portuen produce a perfect cure, they can be worn day to the corner of the produce a perfect cure, the same day.

Stagos also leave Springfield for the North at 9 A. M. Merchandieo Trains leave B

and will turns any kind or truss that has establishment, if it does not suit, can exchange until they are well suited, without additional charge.

J. F. F. mandfactures as many as twenty different kinds similar to those that the late Dr. John Beath of this city formerly made, and all others advertised in Boston, together with the patent evaluate spring truss, with spring pads; trusses without all cases of ropture, and in a large portion produce a perfect cure, they can be worn all socket joints; trusses for Prolapsus Lieri, which have answered in cases when be persons troubled with a decant of the rectime can riche on horseback with perfect ease and safety. Mr. F. makes trusses for Prolapsus Uteri, which have answered in cases where pressaries have failed. Suspensory trusses, knee caps and back boards, always kept on hand. As a matter of couvenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if his does not suit them a fifer a fair trial, they can exchange for any of them; Dr. Hull's, Read's spiral truss, Rundell's do.; Salmon's hall and socket; Sherman's patent; French do.; Marsh's improved truss; Bateman's dw., double and single, Stone's trusses; thoy, trusses for children of all sizes.

Any kind of trusses repaired at short notice and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place.

The subscriber makes and keeps on hand, steeled shoes for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing this every week for deformed and crooked feet, and is doing

omplaints knows to any one, except when he is permitted to Chairs efer to them—it being a misfortune, and young persons do or wast their cases knows. James FREDERICK FOSTER. Boston, November 1, 1839.

Boston, November 1, 1639.

CERTIFICATE FROM DR. WARREN.

Boston, January 7, 1835.

Having had oceasion to observe that some persons afflicted with Hermis, have suffered much from the want of a skilling workman, in accommodating trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. P. Foster, to supply the defliciency occasionad by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster's well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethere and to the public, as a person well fitted to supply their wants in regard to these important articles.

I hereby certify, that I have, for several years nest the use of Mr. Beath, that I have, for several years nest the use of Mr. Beath, the pains to manufacture of the same place by PRANCIS WOOD,

Worcester, April 8, 1840.

Printing Office Removed.

Plymonth, Nov. I, 1839.

Boston. March 10, 1840.
I hereby certify, that I have known Mr. James F. Foster several years last past, and have frequently employed him in the constitution of Trusses and apparatus, formy patients and have always found him ready, capable, and faithful, and equal to the occasion for which I have employed him.

July 22, tf

John Randall.

Worcester, April 8, 1840.

Furs! Furs!! Furs!!!

for Gents' Coat Collars. 375 No. Buffalo Robes.

Hats of every variety and of the latest Fall Pashiess Cloth and Sealet Caps. Ladies' and Gents' Gloves of every description. Worcester, Sept. 30.

NORWICH AND WORCESTER RAIL ROAD RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK. CI

Worce

By a Bose eight Loss a year, panier, p have a see have the 1 17th and 22d and 2 ers and f The p thereis UT A admitted 2 T Al ad 10. d

D D

The

his mit whose They

chants.

whose must b

ever th

the ave

readily

all of t

Berrice

though

reviler

saw th

better of the

they m

pect w

the co

the vi

WES W

was a whom and h

being

and th

conve

with g ually versal deism error belief

menti of infi interv told h

what ined;

havin

his co

whom Some ones met, from so co ceeds that

To n those chara-hotel

Reflects



THE New York Steamboat Train now leaves had ton at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at Newwich at 84 P. M. Reterning, will leave Norwish for Worcester and Boston, every morning, except Manday, on the arrival of the Steamer from New York.

ACCOMMODATION TRAINS

Leave Norwich at 6 A. M. and 4 3-4 P. M., dally, and 3 3-4 P. M. and 3 3-4 P. M.

Passengers leaving Boston at 6 A. M., ee 1 P. M.

or Springfield at 6 A. M., or 12 J. P. M., cas preced
directly to Norwich; and those leaving Norwich at 6

A. M. can proceed directly, either to Boston er Spring.

MERCHANDISE TRAINS. MERCHANDISE TRAINS,
Between Nowich and Worcester, daily, (Sundays et.
cepted) taking freight for Boston, Worcester, Spring,
field, Norwich and New York.
Feb. 24.

T. WILLIS PRATT, Sept.

Boston & Worcester Rail Road

图为 经验 医药

SPRING ARRANGEMENT.

N this road the accommodation trains will run daily,
except Sundays, as follows:—

Leave Boston at 6\(\frac{1}{2}\) A. M., 1 P. M. and 4\(\frac{1}{2}\) P. M.
Leave Worcester at 6 A. M., 9\(\frac{1}{2}\) A. M. and 4 P. M.
Stopning at the Way Stations. Leave Worcester at 6 A. M., 94 A. M. and 4 P. M. Stopping at the Way Stations.

The New York Steamboat Train will leave Boster for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.

Passengers for the accommodation Trains on the Watern and Norwich Railroads will leave Boston 64 A. M.

and 1 P. M.

Mail Train on Sunday, from Worcester at 6 A. M.:
from Boston at 1 P. M.

All Buggage at the risk of its owner.

Fare to New York, \$5; to Norwich \$3; to Spring.

Fare to New York, \$5; to Norwich \$3; to Spring-field \$3; to Worcester \$1,50.

Freight taken as usual to Worcester, Springfield, No. wich and New York. Morchandize for New York re-ceived until 3½ P. M. Mar. 3. WM. PARKER, Sup't B. & W.R.

Western Rail Road. TO SPRINGFIELD, ALBANY, HARTFORD, NEW-HAVEN AND NEW-YORK.

战场 战劫 战劫 900 77

SPRING ARRANGEMENT.

THE Passenger Trains on this road will ran daily, Sundays excepted, as follows, viz.

Boston at 6 A. M.

1 P. M.

Springfield at 6 A. M.

1 2 P. M.

Boston at 124 P. M.

124 P. M.

Passengers in the morning drain will reach Albany, at 6 A. M. the following day, via West Stockbridge, is seen from Boston. A Stage also teaves Springfield daily, at 5 A. M. for Albany, is West Stockbridge, arriving same evening. Both lines connect with the Hudson Rail Road, at West Stockbridge, arriving same evening.



I bereby certify, that I have, for several years past, been in the use of Mr. Foster's Truss for Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

JAMES THATCHER, M. D.

Plymouth, Nov. I, 1839.

Plymouth, Nov. I, 1839.

Plymouth of the preferable purpose and consider it far to the spaceous and convenient Rooms, formerly have they will be happy to accommodate their friends and the will be happy to accommodate their friends and the will be happy to accommodate their friends and the will be happy to accommodate their friends and the will be happy to accommodate their friends.

audit who is a most they them bly. Ording ploy force of the close most men good in the ploy would be the close the close most to p would be the create the create the control one lect mare and the control of the contr